

MANAGEMENT CONCEPTS IN PERIYAPURANAM

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DECLARATION

I do hereby declare that the dissertation entitled “**MANAGEMENT CONCEPTS IN PERIYAPURANAM**” submitted to Annamalai University, Annamalainagar in partial fulfillment of the requirements for the award of the Degree of Doctorate of Philosophy in Business Administration is a record of original work done by me during the period of my study in the Department of Business Administration, Annamalai University under the supervision of **Dr. G.SUDHA, Ph.D.**, Assistant Professor, Department of Business Administration and the dissertation has not formed the basis of award of any Degree/Diploma / Associateship / Fellowship or similar title to any candidate of any University.

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CHAPTER I - INTRODUCTION

The contemporary world walks on the principles and theories which have been nurtured and rendered in the past. In this reference, it can be said that the contemporary management theories, concepts and principles are very uniquely correlated with that of the oldest Tamil ethical literature of Periyapuranam written by Sekkizar about 800 years ago. This study attempts to rediscover various management concepts from periyapuranam.

Periyapuranam is the greatest saivite religious literature in Tamil which deals with lot of information about the historical messages, science, management and philosophies. Periyapuranam may be treated as devotional literature but the story contains modern management concepts, theory, applications like culture focus, goal-setting, flexibility, stress, time management, crisis management, economic concepts, business ethics and, etc. this research work intended to reveal the management related process in periyapuranam literature. The ultimate aim of the study is to the management concepts found in periyapuranam¹.

Saivite philosophy has two pillars in Tamil literature. They are Pannirendu Thirumuraigal and meikanda Sathiram. Periyapuranam is one of the main Thirumuraigal. The Tamil Devotional Classic PeriyaPuranam or 'The Great Epic' by Sekkizhaar is the saga of the sixty three Nayanmars or servitors of the Lord, who not only lived for Him but adored Him in delight in distinct ways. The Lord Siva whom, these Saiva Siddhantham worshipped, is not a sectarian deity but the Supreme Creator, Preserver and destroyer of the universe, who comes in human form from time to time, and 'plays' with these servitors when their devotion gets incandescent. These Nayanmars are of both the sexes and of all ages, range from tribal hunters to emperors of vast domains. Caste and community, wealth and status do not count with them, even as they do not count the Lord. The trials and tribulations they cheerfully undergo and the incredible sacrifices they make, for the Lord's sake, take our breath away. To peruse their stories is to inhale the air of sanctity and blessedness².

¹ Periya Puranam: A Tamil Classic on the Great Saiva Saints of South India, By Sekkizhaar (1985), Trans. Vanmikathan, G.; Gen. Ed. Dr. N. Mahalingam. Madras: Sri Ramakrishna Math. Peterson.

² Indira V. (1982) "Singing of a Place: Pilgrimage as Metaphor and Motif in the Tevaram Songs of the Tamil Saivite Saints." Journal of the American Oriental Society Vol. 102, No. 1: 69-90.

Management is a combination of elements from science, arts, psychology, statistics, mathematics, philosophy, ethics and sociology, etc. A balanced combination of elements from all these sciences and arts is helpful in contributing to the economy in terms of efficiency of our economic system. In ancient India, management was never based on materialism, instead morality and spirituality used to be the basis of managing businesses. This paper attempts to establish the relevance of the teachings of periyapuram in modern management practices. Periyapuram devotees, with the goal in our pakthi life lead our life against lot of disturbance; they successfully finish our worship and help us achieve our goals. In this study 61 stories are selected to find their goals, visions, achievements and how they are related to the modern management concepts.

MANAGEMENT CONEPTS

Managing is essential in all organized co-operation, as well as at all levels of organization in an enterprise. It is the function performed not only by corporation President and the Army General, but also of the shop supervisors and the company commanders. Managing is equally important in business as well as non-business organizations. During the last few decades, Management as a discipline has attracted the attention of academicians and practitioners to a very great extent. The basic reason behind this phenomenon is the growing importance of management in day to day life of the people.

Because of the divergent views, it is very difficult to give a precise definition to the term Management. It has drawn concepts and Principles from economics, sociology, psychology, anthropology, history, and statistics and so on. The result is that each group of contributors has treated Management differently. Management is invariably defined as the process of getting things done through the effort of others by kaowing where we are at present and where we want to reach by taking least time, money and efforts, or co-ordinating the individuals and group efforts towards achiving super-ordinate goals.

Harold Koontz defines management in a very simple form with his statement that Management is the art of getting things done through and with the people in formally organized groups.

Dalton E. Mc Farland defines Management as the process involving conceptual, theoretical and analytical purposes with which the Managers create direct, maintain and operate purposive organization through systematic co-ordinated and co-operative human effort.

To sum up, we can say that management is the process of designing and maintaining an environment in which individuals, working together in groups, efficiently accomplish some selected aims.

NATURE AND SCOPE OF MANAGEMENT

The study and application of Management techniques in managing the affairs of the organization have changed it's nature over the period of time. The nature of Management can be described as:

1. MULTI DISCIPLINARY

Management integrates the ideas and concepts taken from disciplines such as psychology, sociology, anthropology, economics, ecology, statistics, operation research, history, etc. and presents newer concepts which can be put in practice for managing the organizations. Contributions to the field of management can be expected from any discipline which deals with some aspects of human beings.

2. DYNAMIC NATURE OF PRINCIPLES

Principles are a fundamental truth which establish cause and effect relationship of a function. Based on the practical evidences, management has framed certain principles, but these principles are flexible in nature and change with the changes in the environment in which an organization exists. In the field of Management, organization researches attempt to identify of establish the principles in changing society; but no principles can be regarded as the final truth.

3. RELATIVE, NOT ABSOLUTE PRINCIPLES

Management Principles are not absolute, but relative; they should be applied according to the need of the organization. Each organization may be different from others. The difference may exist because of time, place, socio-cultural factors, etc. A particular management Principle has

different strength in different conditions and, therefore, the Principles of Management should be applied in the light of the prevailing conditions.

4. MANAGEMENT, SCIENCE OR ART

Science is based on logical consistency, systematic explanation, critical evaluation and experimental analysis. It is a systematized body of knowledge. Management, being a social science, may be called as an inexact or pseudo-science. The meaning of art is related to the bringing of desired result through the application of skills. It has to do with applying of knowledge or science or of expertness in performance. Management can be considered as an art and a better manager is one who knows how to apply the knowledge in solving a particular problem.

5. MANAGEMENT AS A PROFESSION

The word profession may, perhaps, be defined as an occupation based upon specialized intellectual study and training; the purpose of which is to supply skilled service or advice to others for a definite fee or salary. Profession is an occupation for which specialized knowledge, skills and training are required and the use of these skills is not meant for self-satisfaction, but these are used for the larger interests of the society and the success of these skills is measured not in terms of money alone. Management possesses certain characteristics of profession, while others are missing. Therefore, it cannot be said to be a profession, though it is emerging as a profession and the move is towards management as a profession.

6. UNIVERSALITY OF MANAGEMENT

There are arguments in favour of and against the concept of universality.

The arguments in favour of universality are:-

[A] Management as a process and the various process of management are universal for all organizations

[B] Distinction between management fundamentals and techniques

[C] Distinction between management fundamentals and practices.

The arguments against universality are:-

[A] Management is culture-bound

[B] Management depends upon the objectives of an enterprise

[C] Management depends upon the differences in philosophies of organization

EVOLUTION OF MANAGEMENT

Creative, dynamic management is a driving force behind the success of any business. In today's marketplace, change is rapid and the managers are expected to deal with a broad set of issues and needs. How they address those issues is very different today than it was a hundred years ago. Times have changed, labor has changed, and, most importantly, management philosophies have changed. The management philosophies of yesterday are valuable tools for managers to use today. The development of management thought has been evolutionary in nature under the following four parts:-

1. Pre- Scientific Management Era [Before 1880]
2. Classical Management Era [1880-1930]
3. Neo-Classical Management Era [1930-1960]
4. Modern Management Era [1950 onwards]

During the pre-scientific management era, valuable contributions were made by Churches, Military organizations and writers like Charles Babbage and Robert Owen. A school of thought, emerged in this era, is known as the pre-scientific management school. The earliest management philosophy, the classical perspective, emerged in the 19th and early 20th century in response to a problem businesses grapple with today: how to make businesses efficient operating machines. In the factory system, managers had the challenge of coordinating a huge, unskilled labor force, complex production systems, and an expansive manufacturing operation. The

classical theorists like F.W.Taylor and Henri Fayol concentrated on the organizational structure found suitable for the accomplishment of organizational goal.

Frederick Winslow Taylor's solution was the Scientific Management approach which proposed that productivity could be improved only by a series of precise procedures developed from a scientific observation of a situation. This approach standardized labor and training, employee hiring, and tied compensation to increased productivity. While highly successful, this approach did not take into consideration the diversity of abilities and needs within the workforce. The neo-classical writers like Elton Mayo and Chester I. Barnard tried to improve the theories of classical writers. They suggested improvements for good human relations in the organization. A crucial shift in management philosophy came in the 1920s with a new emphasis on human behaviors, needs and attitudes in the workplace over the economy and efficiency of production. This new way of thinking led the way for the human resource perspective, which saw the workers as a resource to be fully utilized, as opposed to the tools from which to extract utility. It suggested that, beyond the need for worker inclusion and supportive leadership, organizations should design jobs to meet the higher needs of their employees and utilize their full potential. This perspective paved the way for the role that human relations departments play in organizations today. Many of today's management perspectives grew out of adaptations of the humanistic perspective. One such perspective is the systems theory, which views an organization as a series of interconnected systems that affect and get affected by each other

INTRODUCTION OF PERIYAPURANAM

Periyapuram narrates the story of sixty three saints who are better known as Nayanmargal. It is compiled as the 12th Thirumurai and also known as Thiruthondarpuranam; the greatest work of epic in the world of Saivam which holds a unique position.

It is a marvellous achievement in the field of Bakthi literature during the Chozha period. The author of Periyapuram Sekkizhar perumaan was also the King's minister, who had written this grand epic at the request of King Kulothunga II. St.Sundharar's Thiruththondar thogai was used as a guide by Nambiyaandar Nambigal to do his work Thiruthondar Thiruvanthati. Here, Sekkizhar perumaan has done an elaborated work from the initial works of these saints.

King Kuloththunga Chozha II was a staunch devotee of Lord Natrajar at Chidambaram. He continued the reconstruction of the center of Tamil Saivism that was begun by his ancestors. However, Kuloththunga II was also enchanted by the Jain epic, *Seevaga sindhamani*, a royal epic, which consisted of erotic flavor called *Sringara Rasa*. In this work, the hero of the epic *Seevaga* combines heroics and erotics to marry seven damsels and gains a kingdom. In the end, he realises the impermanent nature of possessions and renounces his kingship and, finally, attains Nirvana by prolonged *tapas* or meditation. In order to divert the king Kuloththunga Chozha II away from a work such as *Seevagasindhamani*, Sekkizhar undertook the task of writing the *Periyapuranam*. The study of *Seevagasindhamani* by Kuloththunga Chozha II, deeply affected Sekkizhar. He persuaded the king to abandon the pursuit of impious erotic literature and turn instead to the life of the Saiva saints celebrated by Sundhara murthi Nayanar and Nambiyaandar Nambi. The king there upon invited Sekkizhar to expound the lives of the Saiva saints in a great poem. As a minister of the state, Sekkizhar had access to the lives of the saints, visited the places of these saints and after collecting the data, he wrote the poem in the Thousand Pillared Hall of the Chidambaram temple.

This work is considered the most important initiative of king Kuloththunga Chozha II's reign. Although, it is only a literary work elaborated of the Saiva saints composed by Sundharar and Nambiyaandar Nambi, it came to be seen as the establishment of high standards of the Chozha culture, because of the highest order of the literary style Kuloththunga Chozha II was extremely impressed with Sekkizhar's work. It is said that this glorious work took a full year to complete and the exposition also took a full year; the King Kuloththunga II was beside him with joy. This was a great event at the Thousand Pillared Hall – The Raja Sabha of Lord Nataraja - which turned Chidambaram into Kailash, the Sivalogam on earth.

The *Periyapuranam* is considered as the fifth Veda in Tamil and takes its place as the 12th *Thirumurai*; it is the last book in the Saiva canon. It is considered as one of the masterpieces of the Tamil literature and a commemoration on the Golden age of the Chozhas. The Aranggetram of this work, according to historians, was held during the period 4-4-1139 to 22-4-1140.

If one wants to know what devotion is, what will be the actions and state of devotees, and want to dwell in the great nector of love, the best place to search is Periyapuranam. If one wants to feel the great heights – the love for the Lord - who is the pure form of love, he can read the Periyapuranam not for the sake of reading, but by putting himself in the state of the Nayanar whose life is described, Even for a person who never ever tasted the honey of devotion, it gives a great experience. If a person does not get bhakthi even after reading Periyapuranam he may lack involvement in reading the great epic.

COMPOSITION OF PERIYAPURANAM

The great period of saivam prevailed when the sixty three canonical saints, called the Nayanmars or the Adiyarkal, lived and showed the people the way of devotion to Lord Siva. The Periyapuranam of Sekkizhar is a literary masterpiece delineating the lives, deeds and sayings of these servants of the Lord. Thirungana Sambandhar, Appar, Sundharar and Manikka vaasagar are the four pillars of the edifice of Saiva Sidhhaandha. Arunmozhi Dhevar and his brother Palavaraiyar were born at Kunrattur in Thondai Mandalam in the Sekkizhar family of the Vellala community. As Arunmozhi Dhevar was the most famous in the family, he was called Sekkizhar. As he was learned, wise and righteous, King Anabaya Chozha made Sekkizhar the Chief Minister and dubbed him as Uttama Chozha Pallavar. Sekkizhar was greatly devoted to the good at Thirunagesvaram in Chozha Nadu. He erected a temple at Kunrattur and named it Thirunagesvaram. He performed his daily worship in the temple and effectively assisted in the administration of the Kingdom of Anabaya Chozha Maharaja.

At this time, some of the saivitites including the king began to admire Jainism. The king spent time in reading Civakacintami, one of the greatest Jaina works. Sekkizhar felt very sad and advised the king that being a saivite he should not believe in the false story of Seevagasindhamani. Instead he should master his own religion which would help solve the problems of life here and elsewhere and worship the true God Siva. The King then enquired his Minister which was the true religion. Sekkizhar mentioned the greatness of the Thiruthondar Thogai of St. Sundara moorthi Nayanar and the Thiruththondar Thiruvandhathi of Nambiyandar Nambi. The king requested Sekkizhar to expound the Thiruththondar Thiruvandhathi. Sekkizhar

complied with the majesty's request. Thereupon, the King Anabaya Chozha Maharaja asked Sekkizhar to write a work elaborating the lives of the Saiva Saints.

Obtaining ample funds from the king, Sekkizhar had gone to Chidambaram with purity of body and soul and he prayed to the Lord of the Golden Temple to give him the first word to begin his work on the lives of the saints. The words, "ulagelaam unarntu otark ariyavan" rose from heaven. Having this as the first line, Sekkizhar composed and completed his great work and called it Thiruththondar Puranam.

The King who had been making inquiries about the progress of Sekkizhar's work, as told by messengers with gold for the glad tidings, they brought to the king who immediately started for Chidambaram with his hosts surrounded by chariots, elephants, cavalry and infantry. The King was welcomed by Sekkizhar, the Bramins and the heads of Mutts. At the sight of the divine and saintly appearance of Sekkizhar, the King involuntarily worshipped Sekkizhar and prostrated at his feet. Then, they all proceeded to the Golden Temple. A voice from heaven said, "Oh! Chozha King!! With our words as the first line Sekkizhar has completed the lives of the saints, so listen to them". The King, thereupon, sent invitation to all to come and hear the great work being sung. The temple and the city of Chidambaram were decorated gaily. Innumerable pandits, professors, grammarians and others thronged the temple.

Before the audience, the great book was placed with great devotion on the pedestal with six legs and covered with green and white silk. Flower was placed on the book. Incense was burned, camphor was lighted. Praises were offered. Then, the King asked Sekkizhar himself to sing and explain the songs. All became overjoyed on hearing the great devotion, sacrifice and the salvation of the lives of the saints. The King, from that day, ordered pooja for the Lord of the Golden Temple. He also fed and attended to the needs of Bramin, heads of Mutts and all the guests who came there to listen to the Thiruththondar Puranam. Sekkizhar commenced recounting the lives in the mouth of Chiththirai under the star Thiruvathirai and finished under the same star in the same mouth next year. After this, poojas were offered to the Periyapuranam. Then, it was wrapped up in green silk and placed on the head of an elephant. Sekkizhar and the King both mounted on the same elephant, the King doing service to Sekkizhar by fanning him with white fly whisks with hands and saying, "Is this not the fruit of my tapas?" Then, they all

started on a procession around the city which was decorated with flower garlands and green leaves. The streets were kept scrupulously clean and were strewn with flour drawings and fried rice. Bramins chanting the Vedas, Bramins singing the Dhevaaram hymns and the innumerable devotees shouting “Hara, Hara” accompanied the procession. After this, they all came once again to entrance of the temple. The Periyapuranam was taken down from the elephant and placed on the pedestal. Now, the king gave the title Tontar Cir Paravuvur to Sekkizhar who was then honoured with the Crown of Wisdom.

The King, then, prostrated before Sekkizhar and worshipped him. The king included Periyapuranam as the twelfth among the Thirumurais. He made it to be engraved on copper plates and kept them at the temple. The King enquired about Sekkizhar’s brother Palavaraiyar who was worshipping God in Thirunagesvaram after constructing a tank there. Palavaraiyar was sent dubbed as Thondaiman and made the Chief Minister; Saint Sekkizhar spent his days at Chidambaram and, in the end reached the shade of the feet of Lord Siva. Saint Umapathi Sivachariyar has composed verses on the glowing history of saint Sekkizhar.

TITLE OF THE BOOK

Sekkizhar named this book Thiruththondar puranam; Even Umapathi Sivachariyar named this book as Thiruththondar puranam. If anyone does something with a pure heart and with full of devotion, He or she will be known as a Thiruththondar. Sekkizhar sings songs praising the pure hearted people who apply thiruniru on their forehead and body.

According to Mahadeva Mudhaliyaar, since Puranam refers to something very old as it means an old story. Since this book describes the nayanmars of those days who devoted their lives to God by doing great deeds, this book is called Thiruththondar puranam. Another source says that, since Sekkizhar referred to the Thiruththondar Thiruvandhathi, he just used the same name for this book. Nowadays, it is known as the Periyapuranam. Sekkizhar himself has no evidence to show why this name was given. But, Umapathi Sivachariyar is the one who gave the name Periyapuranam to Sekkizhar’s composition. So, in the flow of time, it received the name Periyapuranam. If anyone asks why this name was given, there is an answer for it. In the beginning of the Puranam, there is a sentence.

Yettukkum makkatai inrramil cheyyulai
(Thiruththondar puranam – payiram 3)

In these sentences, the word Ma means big or periya and katai is story or puranam. This book has 4286 songs and so it is big. So, it is normal to name the book Periyapuranam. According to V. Ka.Ja., “if more explanation is needed, the Periyapuranam is a great Puranam. It tells us about the great people in the Puranam. Some even name his book Periyapuranam. Periyar means Thiruththondar or someone great. So, in any way it makes sense that both names given to this book are same”

THE SOURCE OF THE PERIYAPURANAM

The lives of sixty three saints have been explained in various works of Tamil, Sanskrit, Kannada and Telegu. However, the most ancient of them are in Tamil and Sanskrit. The Tamil version is called Periyapuranam or Thiruththondar Puranam authored by sekkizhar. This version is based on Thiruthondar Thogai by Sundara moorthi Swamikal and Thiruththondar Thiruvandhathi by Nambiyandar Nambi. The date of Sundara moorthi Swamikal was the eighth century and that of Nambiyandar Nambi was the tenth century. Sekkizhar lived in the eleventh century and was the Prime Minister in the court of kulottunga Chozha who reigned the country. Periyapuranam was written after acquiring inspiration from the Dhevaarams sung by Sambandhar, Appar and Sundharar.

Becoming the chief Minister in the King’s court, Sekkizhar used his authority to find all issues related to his research. Acquiring all his proof, he continuously concentrated and wrote the Thiruththondar Puranam. Sekkizhar relates that Lord Siva gave him the first line of his song. It is also said that the main reason why Lord Siva gave Sekkizhar the first line of his song was because he wanted to revive saivism which was dying. A few North Indians say that this book is a translation of the Upamannia Bakta Vilasam. But there is insufficient proof to support their claim. It is still believed that the Thiruththondar Puranam was written by Sekkizhar. Before writing the Thiruththondar Puranam, Sekkizhar conducted research on the history of all the nayanmars. He also studied the structures on the walls of temples. Combining his knowledge based on Hinduism, Medicine, Philosophy, History, literature geography and justice he wrote the Thiruththondar Puranam. Before writing, he prayed to the lotus feet of Chidambaram Kuuththan.

To expand the Thiruthondar Thogai, Sekkizhar has also referred to the Dhevaarams sung by Sambandhar, Appar and Sundharar. He has also used facts from the Thirumandhiram written by Thirumoolar. From Karaikkal Ammaiyar, he used the Thiruvallankattu muttu Thiruppatikam, Thiru irattai Manimalai and Arputa Thiruvandhathi as reference. From Kazhatrarivar nayanar, he used the life history of the nayanmars and the literature and situation helped him write the Thiruththondar Puranam. It has been the usual custom among the ancient writers of great works to ascribe their authorship to God or a Yogi. They, further, mystify it by saying that the words were written prior to the occurrence of the events mentioned in those works. It is said that the Ramayana was written before Rama was born. In fact, such stories now are called myths.

Saint Sundara Moorthi nayanar sang the Thiruththondar Thogai with an inspiration on Lord Siva as Thiyaakesar at Thiruvaarur in Tanjore District. This is in Tamil. It is not stated by anyone that Saint Sundharar know the existence of Sivarahasyam. Hence, it is easy to say that the Periyapuranam has not been derived from a Sanskrit source. Further, all the saints were born in Tamil Nadu and it is really beyond the stretch of human imagination to trace the source to an alien or a different language. Again, during the times when the saints flourished, the condition, status and culture of the Tamil literature were perfect and supreme as is evidenced by the fact that the Cera, Chozha and Pandiya Kings encouraged, honoured and worshipped the poets in such a degree unparalleled in the history of any other literature of the world. Therefore, it cannot but be concluded that the Periyapuranam is an original Tamil work of great beauty and art.

Saint Sekkizhar compiled the Periyapuranam on the inspiration of and in the immediate presence of Sri Nadarajar at the Golden Temple of Chidambaram. It is needless to point out that the lives of the Saiva Saints are found originally in Tamil and not Sanskrit.

The 12th Thirumurai is praised and sung by all people as Thiruththondar Puranam. This 12th Thirumurai is praised as a song and a saying or a chant. It explains the history of Hinduism in detail. Sekkizhar used Nambiyandar Nambi's Thiruththondar Thiruvandhathi and Nambiyarur's Thiruthondar Thogai as the references. In the songs sung by Nambiyarur, he describes the adiyars (Nayanmars) in one or two lines. Nambiyandar Nambi describes them in the form of sayings (cheyyul). Sekkizhar has sung a Puranam for each Nayanmar stating in detail their great deeds. Due to this, Sekkizhar's book became very thick. A question may arise where

did Sekkizhar get so much information related to the Nayanmars when Nambiyarurar only described them in two lines in a saying (cheyyul). So, it is important for us to do research to find where and how did the great poet Sekkizhar obtained the information related to the detailed description on each and every nayanmar. Sekkizhar is equally good as the great poets namely Kambar and Ottakuttar. Sekkizhar wasn't like the other two Saints, Nambiyarurar and Nambiyandar Nambi. He was the first Minister. This gave him the opportunity to venture the backround of all the ayanmar. He visited villages of the nayamanrs. So, this proves that his description on the scenary of the village, the people who lived during that time are not false.

This life history of all the sixty three nayanmars is explained in the Siruththondar Puranam. The victory of Vatapi in the Callava war is described. Based on this, the time period during which the nayanmaras lived was also predicted. Besides this, Sekkizhar used Sambandhar's time to determine what had happened. Sekkizhar describes the life story of nayanmars in detail. There is a reason for this. The life history of the nayanmars is not detailed out in the Thiruthondar Thogai. From Dhevaaram and other books written by teachers, Sekkizhar managed to get enough information for his book. From the Thirumurais sung by Sambandhar, Appar and Sundharar and also the hymns by Pattinatar Thirukanappar and the nayanmars who sang the 11th Thirumurai, Sekkizhar describes Amarneethi nayanar, Kannappa nayanar, Murugar, Chandeswara, Appar, Kulacchirai, Karaikkalammai, Adhipaththar, Appudhi, Thiruneelanakkar, Naminandhi, Sambandhar, Eyarkon Kalikkamar, Sakkiyar, Siruththondar, Kanampullar, Ninra Seer Nedumaarar, Mangaiyarkarasi, Pugazh Thunai, Kotpulliyar, Pusalar and Kotchengat Chozhar.

Sekkizhar was a great writer and poet. His creation was a great contribution to Tamil literature so; it is natural that the author would have blended the stories with good moral values. After all the main purpose of a Hindu is to attain happiness, justice and material in life at the end of the life, he or she should reach heaven and seek a place there permanently. To reveal the truth of Hinduism, Sekkizhar blends it with his stories. The adiyaar is greater than God. This is shown in the Thiruththondar Puranam. Sekkizhar describes every great deed done by the adiyaars; after all, the adiyaars have dedicated their life towards God. So, basically Sekkizhar explains the relationship of the adiyaars with God and their good morals.

Hinduism stresses the aspect of living together. Without the female, the male cannot perform. This is being shown in the form of Ammaiappar. In Sekkizhar's Puranam, he tells us the contribution made by the wives of the adiyaars. To perform a service; there is no difference among the castes or living standards. To show this, Sekkizhar describes the history of Ilayankudi Maranayanar, Kungkiliyar, Siruththondar, Mangaiyar Karasiyar, Neelanakkar and Iyarpagai. At times, Sekkizhar does his own assumption based on proof from other sources. In some situations he fits his own ending to few stories. This harmonizes the stories.

THE FORM OF PERIYAPURANAM

Sekkizhar divides Periyapuranam into two kaandams. All together, there are 13 Charukkams. There are 4253 songs (cheyyul). Later 33 more were added in. So, the total amount of songs is 4286. Sekkizhar has named this book Thiruttonar Puranam.

In the first kaandam, there are five charukkams.

- 1) Thirumala charukkam
- 2) Chidambaramval Bramin charukkam
- 3) Ilaimalinta charukkam
- 4) Mummaiyl Ulakanta charukkam
- 5) Thiruninra charukkam

In the second kaandam there are eight Charukkams,

- 6) Vambara Varivantu charukkam
- 7) Var Konta Vanamulaiyal charukkam
- 8) Poiyatimai Illata Pulavar charukkam
- 9) Karaikkantan Charukkam
- 10) Katal Culnta charukkam
- 11) Pattarai Panivar charukkam
- 12) Manniya Cir charukkam
- 13) Vellanai charukkam

In total, there are 4286 cheyyuls in this Puranam. In the first kaandam, Sekkizhar begins with the Thirumalai charukkam and ends with the Thiruninra charukkam. In the second kaandam, Sekkizhar starts with the Vambara Varivantu charukkam and ends with the Vellalai charukkam as Sekkizhar narrates the greatness of the Thirumalai, Thirunakar, Thirunadu and Thirukuttam, we can understand the Thiruttintar Puranam and the life histories of the nayanmars (Milalai Tontan, 1998: 15). Every part of the charukkam has its first verse from the Thiruthondar Thogai.

The Beginning of the Song	Name of the Charukkam
1) Thillai Vaazh andhanar Tam	“Thillai Vaazh andhanar Charukkam”
2) Illaimalinta Vel Nambi	“Ilaimalinta Charukkam”
3) Mummaiyl Ulakanta	“Mummaiyl Ulakanta Charukkam”
4) Thiruninra Cemmaiye	“Thiruninra Charukkam”
5) Vambara Varivantu	“Vambara Varivantu Charukkam”
6) Varkonta Vanamulaiyal	“Varkonta Vanamulaiyal Charukkam”
7) Poiyatimai Illata Pulavarkkum	“Poiyatimai Illata Pulavar Charukkam”
8) Karaikkantan Kalalatiye	“Karaikkantan Charukkam”
9) Katal Culnta Ulagelaam	“Katal Culnta Charukkam”
10) Pattarai Panivarkal	“Pattarai Panivar Charukkam”
11) Manniya Cir Marainavan	“Manniya Cir Charukkam”

Sekkizhar used this method in his composition (Paramasivam, 1983: 33). In the Thiruthondar Thogai, Sundharar sang 11 songs. Using this as a guide line, Sekkizhar sang eleven charukkams in the middle. In the beginning, he sang a charukkam describing Sundharar’s birth and his previous birth as the Thirumalai charukkam and at the end he sang the Vellalai charukkam. This charukkam describes the life history of Sundharar in Kailai. All together, he sang thirteen charukkams. Nambiyandar Nambi had added a few more adiyaars as nayanmars (Paramasivam, 1987: 35)

Sundharar sang about sixty nayanmars. Later on, Nambiyandar Nambi added Sundharar, Cataya nayanar and Isai naniyar. On account of this there was a total of sixty three nayanmars. Referring to both these books, Sekkizhar sang his Puranam on the sixty-three Tani adiyaars and

nine Thogai adiyaars. In the book Thiruthondar Purana Caram, a composition by Korravam Kuti Umapathi Sivacaiyar, he has summarized the life history of the seventy two nayanmars based in Sekkizhar's Thiruththondar Puranam. The first and 13th charukkam were written by Sekkizhar himself. He named the charukkam by using the name of the place in which it took place. There is some similarity between both the name of the charukkam and what happened in the place. To show that Alala Sundharar came down from the Thirumalai to be born on the earth as Nambi Arurar he uses Thirumalai charukkam. At the end, after living a beautiful life on the earth and returning to the Thirumalai using a white elephant, Sekkizhar names the last charukkam as the Vellana charukkam.

LIST OF NAYANMARKAL:

1. Sundaramuurthi Nayanar	2. Kulacchirai Nayanar	3. Kalikamba Nayanar
4. Thiru Neelaganda Nayanar	5. Perumizhalai Kurumba Nayanar	6. Kaliya Nayanar
7. Iyarpagai Nayanar	8. Karaikal Ammaiyar	9. Saththi Nayanar
10. Ilayankudi Mara Nayanar	11. Appudhi Nayanar	12. Aiyadigal Kadavarkon Nayanar
13. Maiporul Nayanar	14. Thiruneelanakka Nayanar	15. Kanampulla Nayanar
16. Viranmeenda Nayanar	17. Nami Nandi Adigal	18. Kari Nayanar
19. Amaraneedhi Nayanar	20. Thirugnana Sambandhar	21. Ninra Seer Nedumara Nayanar
22. Eripatha Nayanar	23. Eyarkon Kalikama Nayanar	24. Mangayarkarasiyar
25. Enadinatha Nayanar	26. Thirumoola Nayanar	27. Vayilar Nayanar
28. Kannappa Nayanar	29. Thandi adigal Nayanar	30. Munaiyaduvar Nayanar
31. Kungiliya Kalaya Nayanar	32. Muurka Nayanar	33. Kazharsinga Nayanar

34. Manakanchara Nayanar	35. Somasira Nayanar	36. Seruthunai Nayanar
37. Arivattaya Nayanar	38. Sakkiya Nayanar	39. Idangazhi Nayanar
40. Anaya Nayanar	41. Sirappuli Nayanar	42. Pugazh Tunai Nayanar
43. Murthi Nayanar	44. Siruthonda Nayanar	45. Kotpuli Nayanar
46. Muruga Nayanar	47. Cheraman Perumal Nayanar	48. Pusalar Nayanar
49. Rudra Pasupathi Nayanar	50. Gananatha Nayanar	51. Nesa Nayanar
52. Thiru Nalai Povar Nayanar	53. Kootruva Nayanar	54. Kochengat Chozha Nayanar
55. Thiru Kurippu Thonda Nayanar	56. Pugazh Chozha Nayanar	57. Thiru Neelaganda Yazhpanar
58. Chandeswara Nayanar	59. Narasinga Muniyaraiyar	60. Sadaya Nayanar
61. Thiru Navukkarasar Nayanar	62. Adhipaththa Nayanar	63. Isaijnaniyar

SEKKIZHAR

Arulmozhi Dhevar remarks, 'he of the gracious word', better known as 'Sekkizhar ', was born in Kunrattur. His rare qualities and education won him the position of Prime Minister to the Chozha King, Anabaya. Sekkizhar was concerned about the monarch's interest in the Jain epic, Seevaga Sindhamani. By the way of explaining the Minister's attitude in this matter, Dr. Pope says, "There were many good reasons against this heretical study, but the chief one urged was that its teachings were opposed to the Saiva Faith". The king said that if the records of the lives of Saivite saints were available, he would read these instead of the Jaina epic. To supplant this need, the Minister composed, Periyapuranam or the 'Great Legendary History' which recounts the lives of the 63 saints of the Saivite sect of the Tamil land.

The author of Periyapuranam, Sekkizhar has inherited the wisdom of Saivism not only by his parentage and ancestry, but also by his deep study and insight. Before compiling the biography of the Saiva saints, he must have toured widely, gathering reliable information with regard to the life of individual nayanmars not only from the traditional accounts current among the locals, but also from the inscriptions of the temples which were consecrated by the saints and were renovated by various monarchs who were instrumented in preserving some anecdotes in the



lives of the nayanmars. These nayanmars hail from various stratas of society, some of them were contemporaries, others belong to different periods. Some of them belong to adjacent areas, others are from remote places. They performed different avocations but, these differences are only at the surface level. They

forged in one point, i.e. in the uncompromising faith and devotion to Lord Siva and his devotees, aiming to uplift the whole society and spiritually through their unremittible service. They aimed at the fatherhood of God and brotherhood of fellow beings. They practised social equality.

THE PERIOD OF SEKKIZHAR

Many views have been expressed with regard to Sekkizhar's time. According to Kalyana Sundharar, "Few tell that it was the end of the 11th century, or the beginning of the 12th century and a few even tell that it was the middle of the 12th century. There is no proof to show the exact time when Sekkizhar was born". According to V. Mahadeva Mudhaliyaar, the time of Sekkizhar was some time during 1070 BC. The Puranam of Sekkizhar says the Chozha King was responsible for the composition of Periyapuranam. Sekkizhar praises the king in some 10 places in the song. He describes the king as Anabayan. He also praises the king's kindness. He used names such as Abayan, Anabayan and Kulotunggan. When people heard the name of Kulotunggan and they would definitely know that it is the king who ruled Chidambaram.

Sekkizhar uses the word Abayan in two places. Many kings in the Chozha dynasty have taken this name. Even the name Kulottunga Chozha has been used by many kings. According to C.K. Subramaniya Mudhaliyaar, "Umapathi Sivachariyar had a lot of interest in Saivism. Among the Bramin Chidambaram, he is greatest. He has written eight out of the 14 sastras in the Saiva Siththantham. He lived in Kontravan Kuti, a town in Chidambaram. He was born 200 years after Sekkizhar" (1954: 199-200). Umapathi Sivachariyar was the first one to talk about Sekkizhar, the Thiruththondar Puranam; it's from, the way it was staged and many more. He named Sekkizhar's composition as Thiruththondar Puranam Varalaru or Sekkizhar Swamikul Varalaru. In his book, he talks about described the talent of Sekkizhar in the field of literature. According to him, as Sekkizhar completed his great composition, he placed it on the elephant and the king too was on the elephant. This elephant went around the whole city and the Devas threw flowers from the heaven and many other people praised him.

Many claim that there is no better writer than the author of Ramayana i.e. Valmiki and the author of Mahabaratha, Vyasa. But, according to Umapathi Sivachariyar, Sekkizhar is the best author. He even says that the 1000 tongues of Aticesen are not equivalent to Sekkizhar. Moreover, the Goddess of Knowledge, Saraswathy, has also praised Sekkizhar's work.

According to Umapathi Sivachariyar, She left her lotus and stayed in Sekkizhar's tongue. Sekkizhar wrote the whole Periyapuranam with full of beauty only after Saraswathy dwelled in his tongue. The greatness of the Puranam is also described by Umapathi Sivachariyar. According to him, this book describes many worlds, directions, places, castes, names and times. Even though a few do not have any connection with the title or the contents, he makes Lord Siva his main deity and sings the whole Puranam in many ways. He is known as the one incharge of spreading the great deeds of His devotees. The Puranam tells the worlds about the greatness of the Nayanmars. Thiruttontor Puranam was put as the last Thirumurai after the 11 Thirumurais the whole set of 12 Thirumuraikal was later placed in the altar of Lord Nadaraja in Chidambaram.

CHAPTER DESIGN

The thesis is presented in chapters to provide a meaningful picture of the study conducted and to facilitate apt appreciation of the content.

Chapter I – Introduction

It provides the importance of management in modern world, introduction about Periyapuranam, introduction about Sekkizhar.

Chapter II – Review Of Literature

It provides review of literatures about management concepts in different great literacy and religious works

Chapter III –Research Methodology

This chapter provides objectives, research gap, research methodology, and brief introduction about content analysis.

Chapter IV – Qualitative Content Analysis

This deals with various management concepts how to implement with the periyapuranam literature. This is the main chapter in this thesis. It provides various management concepts, meanings, reviews, periyapuranam characters and discussions.

Chapter V – Finding, Suggestion, Conclusion

It provides summary of findings, suggestion to the future scholars and conclusion.

Chapter VI – Bibliography

It provides references details.

CHAPTER II - REVIEW OF LITERATURE

Innumerable studies have been conducted by scholars and researchers on various management perspectives in Thirukural, Ramayanam, Mahabaratham, Bhagawat Gita, Vedantic, Arthasasthram, Hindu, Islamic, Christianity, Buddhism, Jain, Sikhism in India and abroad a brief account of the great literacy and religious works is given below.

I. THIRUKURAL:

K.V. Jaganathan¹ (1975) in his work, Economic ideas of Thiruvalluvar It deals with the relevance of Kural to modern political economics, Valluvar on the making and use of wealth, concept, of public finance by Valluvar, entrepreneurship etc. by quoting the appropriate couplets.

Dr. Murugarathinam² (1982) in a study the Government in Kural and in his another publication, a compendium of seminar papers with the title Political Ideas of Thiruvalluvar³ it deal with the political messages in Thirukkural and contains essays on Thirukkural and Western Political Thought, Politics and Ethics in Thirukkural and Concept of Kinship in Kural and Later Epics.

K.S. Anandan⁴ (1985) Economic Concepts of Thirukkural explained the way in which basic factors of production are being covered by Thirukkural by quoting appropriate couplets. However, the book is found to be a general narrative with more literary fervor.

G.U. Pope⁵ (1995) The Sacred Kural of Thiruvalluvar Nayanar was the first English translation of Thirukkural along with a preface. The English couplets quoted, in this study, are from this translation and it has been done with a lot of appreciation and in the form of couplets resembling Kural in rhyme and construction.

¹ Murugarathinam, Economic Ideas of Thiruvalluvar (Seminar papers), Madurai University Thirukkural Chair Publication -4, Madurai, 1975.

² Murugarathinam, the Government in Kural, Madurai Kamaraj University, Madurai, Publication No.59, 1982.

³ Murugarathinam, Political Ideas of Thiruvalluvar, Madurai Kamaraj University, Madurai, Publication, No.3, 1974.

⁴ Anandan, K.S., Economic Concepts of Thirukkural, Sivalinga Book Publishing Corporation, Erode, 1985

⁵ Pope, G.U., The Sacred Kural of Thiruvalluvar Nayanar, Asian Educational services, New Delhi, 1995, (6th A.E.S. print).

Dr. Vedagiri Shanmugasundaram ⁶ (1998) has brought out a book in the vernacular; Thiruvalluvar's Economic. The book highlights the relationship between the economics and politics, social economics, etc.

M. Palanisamy⁷ (2000) Management Thoughts of Thiruvalluvar by Palanisamy is another book available in the vernacular language. The author has explained the couplets by narrating illustrations from the life of others with examples from his own personal experience.

Dr. Suba Annamalai⁸ (2000) Vanathi Pathipakam has published Thirukkural Thoughts in the vernacular language. Every couplet is elaborately discussed with a sub-title to make the presentation readable. Again little scope is available for research use in this book.

Sundara Srinivasan⁹ (2001) deal with the overall concept advocated by Valluvar regarding leadership qualities, communication skills, human relations, personnel management, financial management, project management, decision taking and management in general. Case studies in management with relevance to Thirukkural have also been furnished in the book. The couplets, their English translations and relevance in the present day management are furnished in the book. The book is general in nature and has not analyzed the couplets with reference to any recent theories or modern techniques. It vividly explains the inner meaning of the couplets.

Dr. S.M. Diaz¹⁰ (2001) Thirukkural - Volumes 1 & 2 is an elaborate work with vernacular text and English translation and profound analysis for each and every word in the couplet, underlining the subtle meaning in them. The author has tried to analyse the various classical commentaries on the couplets and opines about their correctness. He has also drawn similarities found in other ancient Tamil literature and compared them with the parallels in the Bible and the Quran. The book will always be helpful for those who wish to do research the literary aspects of Thirukkural.

⁶ Vedagiri Shanmugasundaram, Thiruvalluvars Economics, Thiruvalluvarin poruliyal, (Tami1)thirunelveli Saiva Siddantha Kalagam, 1998, (3rd edition)

⁷ Palanisamy, M., Management Concepts of Thiruvalluvar, Vetri Pathippagam, Chcnai, 2000.

⁸ Suba Annamalai, Thirukkural Chinthanai, Vanathi Pathippa kam, Chcnai, 2000, (2nd edition).

⁹ Sundara Srinivasan, S. Thirukkural and Modern Management, Minarva Press, New Delhi, 2001

¹⁰ Diaz. S.M., Tirukkural with English Translation and Explanation, Ramanandha Adigalar Foundation, Coimbatore, 2001(2nd edition), Vol. 1 & 2.

Dr. M. Lakshmanan¹¹ (2001) published a work, Management Principles in Thirukkural in the vernacular language, which deal with planning, temporal and spatial management, recruitment, leadership qualities and motivation aspects of Thirukkural by way of explaining the couplets.

S.M. Veerappan and T.Srinivasan¹² (2003) deals with communication, time management and relationship with the boss, development of an executive, effective planning, core competence, trust, executive help etc. with the help of couplets from Kural explained with in a lucid manner. This book also does not scientifically analyze the implications of the couplets by significantly linking them with advanced theories. It has paraphrased the contents of the couplet to help the English knowing readers

K.V. Jaganathan¹³ (2004), Thirukkural - Research Edition – considered to be worthy of a publication as it explain every couplet highlighting the commentaries of the classical prose writers and draws parallels in other classical literature.

Dr.O.R.Krishnaswami¹⁴ (2004) The Wisdom of Thirukkural, A Guide to Living — A Commentary by explains the propositions of Thiruvalluvar regarding family life, renunciation, education, virtue, character, health, wealth, poverty, friendship and State and Government. The author has rendered the English translation of the Kural and paraphrased the meaning in a comprehensible language. Illustrations from other classical vernacular literature have also been given.

Agamudai Nambi¹⁵ (2004) in Management Philosophy of Thiru-Valluvar in Public Administration deal with various aspects of administration like relationship with superiors, traits of good administrator, effective executive, delegation, choice of executives, leadership and personnel management and philosophy of public administration. The author deals in detail with current applications which could be related to the couplets of Thirukkural. The book has several small chapters

¹¹ Lakshmanan, M., Management Principles in Thirukkural, Pon Veliyedu, Chennai. 2001

¹² Veerappan, S.M. and Srinivasan, T. Management Mantras from Thirukural, Vikas Publishing House Pvt. Ltd., New Delhi, 2003, [2nd edition]

¹³ Jaganathan, K.V., Thirukkural Research Edition, Ramakrishna Mission Vidyalayam, Coimbatore, 2004 (2nd edn.).

¹⁴ Krishnaswami, O.R., The Wisdom of Thirukkural - A Guide to Living A Commentary, Bharathiya Vidya Bhavan, Mumbai, 2004

¹⁵ Agmudai Nambi, K.C., Management Philosophy of Thiru-Valluvar in Public Administration op.cit. 2004

written on each topic with the sole purpose of making the work of Valluvar people friendly and practicality oriented.

M. Ravindran¹⁶ (2005) has brought out a book on Concepts of Administration and Commerce in Thirukkural. It deals with various qualities required for executives and explains how Kural deals with those aspects.

Irai Anbu¹⁷ (2005) discussed the topic, “Human resource development in the Thirukkural”. After getting the degree, he told The Hindu that the Thirukkural, authored by Thiruvalluvar, is a treasure trove of modern day management concepts and the maxims found in the couplets could be related to the well researched papers and books on scientific management practices of the modern era. He said the paper he presented at a function organised by the Federation of Tamil Sanghams in the U.S. on Human Resource Management, a couple of years ago, had received wide acclaim, and it inspired him to delve deep into the Thirukkural to explore the human resource management aspects. So, he enrolled himself in the university in 2003 conduct as part time researcher. He took up a part of Arathupal (ethical aspects) and the whole of Porutpal (wealth aspects) of the Thirukkural for the research. By and large, the Thirukkural is replete with management concepts such as conceptual, planning and technical skills. There are references to the human resource management practices such as acquisition, training, development, retention and compensation. Mr. Irai Anbu prepared 60 maxims and circulated them among IAS officers and chief executive officers of various companies, who endorsed for their practicability. He admitted that it would require further research to put all the maxims to practice. He would start experimenting with them in his career.

V. Srinivasan¹⁸ (2007) has drawn extensively from one of the greatest classics in Tamil, the Thirukkural, which is a treatise-par excellence in the art of living. He has deftly interwoven a tapestry of thoughts from this ancient Indian wisdom with that of the current day management gurus like Peter Drucker and Stephen Covey illustrating with practical examples drawn from his

¹⁶ Ravindran, M., Concepts of Administration and Commerce in Thirukkural, [Thirukkural Kaatum Nirvaga leyal Vaniga leyal (Tamil)], Vanathi Pathipakam, Chennai, 2005.

¹⁷ V. Iraianbu. A Study Of Hrm Concepts In ‘Thirukkural (2005) http://www.classicaltamil.org/thirukkural2005/researchpaper/Iraianbu_First_Prize.pdf

¹⁸ V. Srinivasan; Roli Books Pvt. Ltd., M-75, G.K. II Market, New Delhi-110048. : <http://www.thehindu.com/todays-paper/tp-features/tp-bookreview/management-and-thirukkural/article2266875.ece>

own experience. The book starts with a crisp introduction to the Thirukkural. Endless meetings are commonplace in organisations for various purposes. A Kural is quoted in this connection. The author has imaginatively compared the sales and marketing executives to the ambassadors of a kingdom as mentioned in the Kural.

Chendrayan Chendroyaperumal¹⁹ (2007) stated the Resources like buildings, machines, policies, rules, regulation, etc of any organization are the only passive factors by their very nature not only in day-to-day activities, but also in the development of the organization. The only factor that is active by their nature is the human resource. It is only this active resource that turns all other passive resources into active resources to carry out the basic functions of an organization. The role of human factor has gained importance only very recently and hence is aptly renamed as human capital. Thus the development of any institution depends primarily on the human capital. This paper attempts to highlight the principles of fostering or managing associate's relationships, and build a model for developing human capital in any organization, from a 2000 year old Indian work namely Thirukkural. Management of cash is essential for the survival and success of any business organization. Textbooks prescribe a set of principles for successful management of cash, a key component of working capital, but the least productive for the firm holding it. This paper attempts to highlight the principles of cash management propounded in Thirukkural – an Indian work on management written more than 2000 years ago, but very relevant, practicable and consistent with that of the modern thought! Management of cash is essential for the survival and success of any business organization.

Chendrayan Chendroyaperumal²⁰ (2008) drew our attentation to Christopher Columbus who set out on sail to find the sea route to India attracted by her popular wealth and resources. History speaks that he landed in a place and thought that it was India. It came to be known as America later. Thus America was just an accidental discovery in the quest to reach India. History also speaks that many countries were attracted by the riches of India and later resulted in colonization of India and used her wealth and resources. Thus, it is very obvious that it is the wealth, prosperity and resources of India that attracted people from faraway lands. It is also clear

¹⁹ Chendroyaperumal, Chendrayan, Forstoring Human Capital for Institutional Development: An Indian Model (March 30, 2007). Available at SSRN: <https://ssrn.com/abstract=1335184>

²⁰ Chendroyaperumal, Chendrayan, Management in Thirukkural (October 1, 2008). Available at SSRN: <https://ssrn.com/abstract=1334696>

that wealth and prosperity are not automatic, but are a function of 'management' knowledge and skill. India was wealthy and prosperous which attracted many foreign raiders. Therefore, India must have had its own knowledge and skill in 'management' given the fact that management as a field of specialization came into being in the West only in 19th century. However, the great epic Mahabharata stands tall as a management teacher through a composite and complicated case with case-lets galore in it. Also, the Panchatantra stand out as an excellent piece of work on management using case-method even 5000 years ago, before the case method of teaching management was discovered in the West! Moreover, it is generally acknowledged that economic ideas originated from two sources, namely Hebrew and Hindus. Management is a sub-set of the Economics study set. Thus, it can be said that management ideas originated from India also. The Indian wisdom on management has long been remained ignored. The aim of this paper is to rediscover one of the India's ideas on management, namely the definition of management based on one of the Indian works namely Thirukkural that is only 2000 years old and popular for its presentation of wisdom using only seven words.

Sairavi Subramaniam²¹ (2010) deals with increasing incidents of fraud, scandals; corruption on global level, a need is felt to create ethical organization. To create ethical organization, an ethical leadership at the top is needed. Top manager's actions always provide a blueprint for what a firm's corporate culture must be. Company's important requirement on top is integrity, clear ethical values and standards. To maintain such ethical values and standards, the corporate leaders should have higher moral development and ethical reasoning. Higher moral awareness is essential in order to achieve ethical organization standard. Nowadays demand for ethics training and ethical workshop are increasing among top US, European corporations. Moreover, some professional institutions like AICPA (American institute of Certified Public accountant), IMA (Institute of Management accountants), and IIA (Institute of Internal auditors) etc have introduced Ethics course as primary requirement for all the members. As the corporations embark on global market for competition, the demands for global ethical standard are expanding, instantly leading to more ethical literatures and researches. Various literatures preaching ethical values and moral living have been found in classical Tamil language. Among them one of the oldest famous literatures which received world class Chozhar's appreciation and

²¹ Subramaniam, Sairavi, Ethical Leadership Views from Tamil Classical Literature - With Reference to Thirukural (May 12, 2010); SSRN: <https://ssrn.com/abstract=1605320>

additionally being translated into 30 different world languages is none other than “Thirukural”. This literature was crowned as one of the oldest ethical literature, which subscribes to the First Sangam Corpus. Mahatma Gandhi (Father of our nation) has commented this literature as a book of moral life. Several other western Chozhars also made the same remarks on such literature. In this study researcher tries to correlate Thirukural’s with that of contemporary ethical management theories, concepts and principles. Comparative study will be adapted with Thirukural’s meaning and interpretation with that of ethical management principles. The researcher will identify those views, definition, context which significantly correlates with that of contemporary thoughts and will be presented in the study. This research will explore the traits and the characters of ethical leadership.

II. SPIRITUALITY AND RELIGIONS:

Robert Burke ²² (2006) in his paper, “Leadership and Spirituality”, used a practical epistemological exploratory approach to develop a new leadership paradigm. For the purpose of the study, the researcher studied the history and underlying philosophies of management that have led to the current popular concept of leadership with a view to suggest a different world outlook to bring about a change to the philosophies in order to enhance leadership effectiveness. The researcher found that effective leadership is multi-disciplinary, involving not only those disciplines of sociology, psychology and technology, but that of spirituality as well and suggested that effective leadership can be achieved by creating an integral spiritual connectedness between governments, organizations and society as a whole. He found spiritual leadership approach effective because of the different ways as it offers for deeper insight not only into leader’s own spiritual self, but also beyond this, to a the extend with whom the leader interacts and others who are affected by the results of their leadership. The researcher concludes that through the leaders emotional and spiritual intelligence, a new leadership paradigm can emerge where the leaders will be effective in management owing to the rational intelligence and effective in leadership due to use of multiple intelligence.

²² Burke, Robert, 2006. Leadership and Spirituality. Foresight, Vol. 8 No. 6: www.emeraldinsight.com/journals.htm?articleid=1579322

S. Brammer, Geoffrey Williams and John Zinkin²³ (2007) in their paper titled, “Religion and Attitudes to Corporate Social Responsibility in a Large Cross-Country Sample”, conducted a survey to analyze the relationship between the individuals with religious affiliation and the individuals attitude towards CSR on 17000 individuals from 20 countries. They assumed that the individual’s that indentify themselves with religious denominations will have different attitude to the responsibilities of firms than those who do not identify with any religious group and differences in attitudes towards aspects of social responsibility between affiliates of different religions. On the basis of the findings, the study established the print that various religious groups feel that legal and economic responsibilities are paramount for business whereas discretionary and moral responsibilities are of subsidiary concern; this is so because most religions value stewardship of the planet as protection of God’s creation and this is seen as everyone’s responsibility and not of one stakeholder. The analysis suggested that though religions play a significant role in shaping the individual’s perceptions of CSR, there is a considerable variation in attitudes to different aspects of CSR across religions like Islam, Christianity, Hinduism and Buddhism.

George Gotsis & Zoi Kortegi²⁴ (2007) in their paper, "Philosophical Foundations of Workplace Spirituality: A Critical Approach", aimed to systematically explore the underlying assumptions as well as the rationale of the main trends regarding spirituality at the workplace by critically discussing their main strengths and weaknesses. The study analysed the contextual and analytical approaches to the workplace spirituality. They observed that contextual approach was more properly articulated in shared beliefs, visions and ideals as they better encompass the true essence of the phenomenon whereas a-contextual approach appeared to be a consequential assessment only. Through tabular analysis of ethical models, they further demonstrated that all the principal components of workplace spirituality may be elaborated as universally held aspects of virtue ethics framework, and expecting happiness, of a deontological framework. The study concludes with the note that a virtue-ethics approach to spiritual values may offer new directives

²³ Brammer,S., Williams, Geoffrey and Zinkin, John, 2007. Religion and Attitudes to Corporate Social Responsibility in a Large Cross-Country Sample. Journal of Business Ethics, No. 71: [www. Springerlink .com/index/n364632612573072.pdf](http://www.springerlink.com/index/n364632612573072.pdf)

²⁴ Gotsis, George & Kortegi, Zoi, 2007. Philosophical Foundations of Workplace Spirituality: A Critical Approach. Journal of Business Ethics, 78, P-575-600: www.springerlink.com/index/j712224q54818771.pdf

in workplace spirituality as this model encompasses character at individual level and for well-being of stakeholders.

III. Hindu:

Manoj Kumar Sharma, Punam Agarwal and Tarja Ketola²⁵ (2009), in their paper, “Hindu Philosophy: Bridging Corporate Governance and CSR”, have highlighted how fast the divide between the good corporate governance and corporate social responsibility is declining. The objective of the paper was to make a brief survey of Indian mythology to explore that Indian philosophy is positive and inculcates positive values, which influence their socially responsible behaviour. They analysed the annual reports of 50 Indian private corporate houses to show the extent of Corporate Governance and Corporate Social Responsibility undertaken by them. They found that there was 100 percent compliance for mandatory disclosures and about 13 per cent disclosures in non-mandatory areas. They suggested that policy formulation in relation to Indian corporate sector needs to be reviewed to include some non-mandatory disclosures in the list of mandatory disclosures and to include more stakeholders in the business lists. It is concluded that the need in the Indian context is, therefore, to create awareness about what our holy books say and what our ancestors practised and then all the rest will fall in line with what is needed in modern day world.

Gurutej Singh and Francisca S. Rebello²⁶ (2010) in their paper, “Sattvik Approach in Leading- The Essence of Indian Ethos”, undertook a descriptive research to understand the relevance of Sattvik Leadership in the present day situation. They developed a model for Sattvik Leadership for Development based on Lord Krishna’s thoughts. The model is the summation of group values, individual values, societal values and Sattvik values, which have been explained in detail in the paper. The researchers interviewed 50 leaders from different industries for the study. The analysis of the responses showed the point that the respondents believed that they possess leadership qualities but there is scope for improvement which can be enhanced by imbibing qualities of Sattvik leaders. They also felt that Indian Ethos could provide guidelines to the

²⁵ Sharma, Manoj K., Agarwal, Punam and Ketola, Tarja, 2009. Hindu Philosophy: bridging corporate governance and CSR. *Management of Environmental Quality: An International Journal*, Vol. 20, No. 3, 2009.

²⁶ Singh, Gurutej and Rebello, Francisca S, 2010. Sattvik Approach in Leading - The Essence of Indian Ethos. *Business Excellence and Vedic Philosophy- An Empirical Evaluation*. Proceedings of Mahabharta International Conference. Bangalore: IBA.

leaders to become more effective and successful. The respondents also agreed with the statement that a leader should not be attached to the results and should keep on performing duties to their fullest extent. They also agreed to the concept of Vasudhaiv Kutumbakam i.e. whole world is a family and observed that whatever they were working on was directly or indirectly reaching the world at large. The researchers concluded with the fact that the leaders can become effective only, if they work hard for their people and organizations with out expecting anything in return and by keeping in mind that success is possible by practising sacrifice, selfless giving and self-discipline.

IV. BHAGAVATH GETA:

M.P. Bhattathiri²⁷ (1999) in his research article, Bhagavat Gita and Management, discussed the value of old truths in the new context. The objective of the study was to develop a framework of management based on wisdom of Bhagavad Gita for conducting managerial functions in an excellent and efficient manner. The findings suggest that every manager tries to reach a level of excellence and effectiveness and this can be achieved by managing oneself as propounded by Bhagavad Gita. According to the researcher, Sri Krishana elaborates two types of work culture- daivi sampat or divine work culture and asuri sampat or demonic work culture and advocates daivi sampat as the right and true way of managing business. The Bhagavad Gita contains many management concepts and strategies to tackle and overcome crisis and to achieve the mental equilibrium. The researcher stresses the point that in the comparative analysis of western management and management as given in Bhagwad Gita, the inference is that western management thought often deals with problems at material, external and peripheral level whereas Bhagavad Gita tackles the issue from grassroots level of human thinking. The best means of effective management performance is the work itself. Sri Krishana changed Arjuna's mind from the state of inertia to one of righteous action, but reminded him that his actions should not be for his benefit but for Loksangraha i.e. for the welfare or the good of many. He concludes that western management model should not be discarded but modified in accordance with the ideals of Bhagavad Gita.

²⁷ Bhattathiri, 2001.M.P., Bhagavad Gita and Management. <http://www.theorderoftime.com/articles/gitamanagement/html>

Arun Kumar²⁸ (2003), in his published research work, “Management Leadership through Bhagavad Gita ”, made an in-depth study with a view to explore, identify and formulate the wisdom of Bhagavad Gita in the field of leadership and team building, philosophy of life, work ethics, decision-making, motivation, communication and human relations in business and industry. A closed-ended opinion poll questionnaire was developed by him to find out the opinion of consultants, managers and supervisory engineers working in Indian and multinational corporations within the National Capital Region regarding the possibility of management leadership through Bhagavad Gita . Though the concept of 'Nishkama Karma' doing good deeds without any expectation of reward, recognition, appreciation or gratitude, the central teaching of Gita, was rejected by the good majority in the opinion polls. The concept of 'Nishkama Karma' might be acceptable, if it is explained as process-oriented instead of reward-oriented. Process education stresses the process through which results are obtained and not the results themselves. A comparative analysis of western model of Management Leadership and Bhagavad Gita model of Management Leadership leads to the conclusion that Bhagavad Gita model is absolutely superior to the western model and a successful management model for any country must be culture specific. It was concluded that by the synthesis of Bhagavad Gita philosophy, beliefs, attitudes and values with Western thought and techniques, Indian managers would be able to fulfill their Indian cultural specific roles not only in Indian corporate scene but in the world corporate scene also. The selective review of literature provides a clear research gap. Articles have been written from theoretical aspects. It has not been tested in the corporate world. It is now significant to apply the directives of Bhagavad Gita to handle the management programmes of the present day.

Prema Sagar and Ashwani Singla²⁹ (2004), in their paper, “Trust and Corporate Social Responsibility: Lessons from India”, have discussed the concept of corporate social responsibility as enshrined in the sacred Indian texts and its impact on Indian CSR policies. By analyzing the top ten most respected companies in India, the researchers found that the deeply engrained belief in Karma as espoused by Bhagwat Gita extends into the role of business in the society, breaking across the barriers of culture, religion and language. The findings show that the

²⁸ Kumar, Arun, 2003. Management Leadership through Bhagwat Gita. Gurgaon: Spring Books.

²⁹ Sagar, Prema and Singla, Ashwani, 2004. Trust and Corporate Social Responsibility: Lessons from India. Journal of Communication Management, Vol.-8, No.-3 : www.emeraldinsight.com/journals.htm?articleid=1524265&show

renowned corporate houses of Tata and Birla have led the way in making corporate social responsibility an integral part of their business plans. The concepts of triple bottom-line reporting, i.e. assessing and providing an account of a company's social, environmental and economic impact and performance was embraced by only a few till 2000 but today such reporting is done by the majority to prove that they are acting responsibly. An analysis of Fortune 500 companies shows that all pursue the CSR policies, mainly being handled by their public relations department, followed by CSR department or other departments and areas handled range from ethics, environment, health and safety to gender rights, investor's rights, human rights, etc. It is concluded that the Indian values are the pillars upholding the symbiotic relationship between the community and business in India.

E. Ajanta Chakravarty³⁰ (2005), in his book titled, *The Gita and the Art of Successful Management*, brought out an interesting study of Gita in the context of management of modern enterprise. The purpose of the book was to explore the management base of Hinduism as enshrined in Gita. The researcher deemed the warrior as an executive and the Sarathi as a manager and deduced that the success of the warrior depends on the vision and analyzing skills of the sarathi, who knows how to take best advantage of the opportunities. Gita describes different forms of Yoga and according to the author; Yoga is a philosophical system that treats all life as a management enterprise. The study surmised that a manager, to be successful, should take realistic vision of the totality and should rise above narrow, short term and individualistic motives. He should be able to clarify the subordinate's ideas, encourage and motivate him, increase his knowledge, guide him the way Krishna transformed Arjuna, who was dispirited, directionless, confused and in agony. The study concludes with the fact that the organization will thrive only, when manager keeps a larger vision comprising good of mankind and the welfare of society and in the end like Arjuna, one should be above all doubts towards the duties and rise in enlightenment.

Swami Someswaranada³¹ (2005), in his book, *"Business Management - the Gita Way"*, stressed the point that the management should be redefined and should be culture specific since we lack strong foundation in management of organizations. The author suggested that in India a leader

³⁰ Chakravarty, Ajanta E., 2005. *The Geeta and the Art of Successful Management*. New Delhi: Rupa & Co.

³¹ Someswarananda, Swami, 2005. *Business Management the Gita Way*. Mumbai, Jaico Publishing House.

can be successful, when he knows his subordinates well and for that he has to understand the characteristics of Indian psyche and the focus should be on workmen and masses. According to the author, the Indian wisdom offers theory 'P' (P for Parent) where manager goes through the three steps of empowering the subordinates: Bhakti- where manager should establish relationship with employees, Yukti- where manager should focus on the development of the intellect of the subordinates and Mukti- where manager should give more and more freedom to employees in the work. The author believes that profits are a must for a company but the method of earning it should be to serve maximum number of people in a better and still better way. All the chapters and concepts are laced with illustrations and examples; their analysis show many models for solving various problems faced by the organizations have been propounded. The author concludes that the Gita tries to solve the problems of business by solving the problems of the people because real power lies with the people, not with money or knowledge and a businessman should think in terms of giving a lead and direction to the industry with a mission to help the country to grow because our growth is sustainable when we grow along with others.

Dharminder Singh Ubha³² (2007) in his paper, Corporate Governance: Solutions through Indian Spiritual System aimed at formulating and systematizing the intuitive wisdom of the Indian Scriptures in the field of ethics in corporate governance. The objective of the paper was to study the major religious scriptures of India, namely the Bhagwad Gita and the Sri Guru Granth Sahib to explore values and ethics based business principles and practices needed for good corporate governance. The paper systematically dealt with the topic by discussing the concept of corporate governance ethics, role of ethics in corporate governance, and then the role of the vast knowledge of scriptures in corporate governance. The paper suggested that the value and other norms provided by the Indian scriptures can be inculcated in the ways of the corporate world since ethical corporate governance is the pre-requisite of any business house. The study depicts that The Bhagwad Gita is basically concerned with the science of right and wrong in human actions and accordingly a manager needed to awaken the hidden Krishna in his conscience for the right path. The Bhagwad Gita can provide direction to the corporate mentors to attain twin objectives of high principles and high profits. The research also found that all the ideals of

³² Ubha, Dharminder Singh, 2007. Corporate Governance: Solutions through Indian Spiritual System. In: Walia, G. S. and Ubha, Dharminder Singh, (ed). Corporate Governance in India Emerging Paradigms. Fatehgarh Sahib: Mata Gujri College, pp.-216-226.

corporate governance like truthfulness, justice, temperance, courage, humility and contentment are dealt with in Sri Guru Granth Sahib. The conclusion of the paper believed that if corporate governance is sprinkled with ethics and values, the result will be the overall well being of people, corporate world and society at large.

Shiv K. Tripathi³³ (2007) in his research work, “Managing Business as a Spiritual Practice: The Bhagwadgita way to Achieve Excellence through Perfection in Action”, did a conceptual study to identify the ways to supplement western framework of management principles and functions by incorporating the principles of three paths of human salvation recommended in the Bhagwad Gita. The intent of the study was to establish interrelationship among various components of business universe and to propose management functions which are based on principles of Karma Yoga (Path of Action), Bhakti Yoga (Path of Dedication) and Gyan Yoga (Path of Knowledge). The framework developed by the study advocates that pre-eminence of knowledge, knowledge of organisation, self and laws of nature is required to achieve excellence in action, action which is for the gain of the whole creation and which should not contravene the laws of nature. The researcher asserts that the essentials of any action should be clarity of the objective behind action, knowledge of the instruments of action, co-ordination of different efforts for the action, dedication and devotion to action and non attachment to results of the action as preached by Bhagwad Gita. The research work concludes that a management model developed on the basis of Indian Vedanta will certainly be more effective than western models.

Swami Bodhnanda³⁴ (2007), in his book, “Indian Management and Leadership”, a compilation of lectures delivered by him at various Management Institutions, asserts why is India backward in spite of having rich heritage and wonderful wisdom? He infers that Indians are proud of and spoke of wisdom but were unable to apply it to practical use. The author stresses that the spirituality has to express itself in action. According to the author, The Gita says that when two factors, action (Arjuna) and contemplative consciousness (Krishna) join, there is shree (wealth), vijaya (success), bhuti (prosperity) and niti (justice). The study finds that the managers need to re-engineer their personalities by developing faith in their own infinitude, by developing

³³ Tripathi, Shiv K., 2007. Managing Business as a Spiritual Practice: The Bhagwadgita way to Achieve Excellence through Perfection in Action. In: Sengupta, Sunita Singh and Fields, Dail (ed). Integrating Spirituality and Organisational Leadership. New Delhi: Macmillian India Ltd, pp. 221-231.

³⁴ Bodhananda, Swami, 2007. Indian Management and Leadership. New Delhi: Bluejay Books.

personality from within, inside out, by facing challenges, by engaging in competitive world with detachment and by following the conscience. The book presents a model of management which, while rooted in Indian wisdom and tradition, embraces the salient features of western scientific thought. The study concludes that Krishna advocated, 'Mental poise in success and failure' and thus implored the future managers to follow Nishkama Karma, which is not action without desire, but is action without reaction to the fruits and non-reaction is not total indifference but appropriate and controlled response.

Balakrishna Muniapan³⁵ (2008) in his paper, “Managerial Effectiveness from the Perspective of the Bhagvad-Gita”, has undertaken content and text analysis of selected verses from the Bhagvad-Gita to explore, integrate and develop concepts of managerial effectiveness. The objective of the study is to explore managerial effectiveness from the perspective of the Bhagvad-Gita. The study emphasizes the point that each country should develop its own system of managerial development instead of copying foreign management system because culture has great impact on management effectiveness. The study juxtaposes the situation of Arjuna at battlefield with the situation of a manager under conflict (intra personal,) Sri Krishna, through his verses, transformed Arjuna from demoralized, de-motivated warrior to a motivated and energized warrior. Similar situations in organization may arise where the employees do not accept duties due to de-motivation or any other reason; the manager can revive their morale working on Sri Krishna's theory. The study concludes that Sri Krishna's theories of self assessment, control of mind, concentration on duty assigned and accomplishing it with detachment and management of anger can be used as a guide to develop managerial effectiveness since basic ingredient for success of any organization is efficient and effective management.

Sudhakar Reddy³⁶ (2009) in his paper, “Business Principles from the Bhagavad Gita”, undertook a conceptual study to highlight the relevance of Bhagwad Gita to business practices. The objective of the paper was to attune the Western model of efficiency, dynamism and striving

³⁵ Muniapan, Balakrishnan and Dass, Mohan, 2008. Corporate Social Responsibility: a philosophical approach from an ancient Indian perspective, Int. J. Indian Culture and Business Management, :www.inderscience.com/search/index.php?action=record&rec_id... Vol. 1, Nos.4

³⁶ Reddy, Sudhakar, 2009. Business Principles from the Bhagavad Gita. In: Kalkundrikar, A. B., Hiremath, S. G and Mutkekar, R. R., (ed). Business Ethics and Corporate Social Responsibility. New Delhi: Macmillian India Ltd, pp. 242-251.

for excellence to the ideals of the Indian holistic attitude of lokasangraha – for the welfare of many, for the good of many and to develop India centric management skills. On examining the modern management concepts, in the light of the Bhagavad Gita, the researcher identified the fact that to attain sound mental health, a manager should try to possess and maintain internal constancy, mental peace, a calm mindset and a positive poise even in adverse situations and should stay away from the feelings of greed, envy, egotism, suspicion and anguish as advocated by Bhagavad Gita. India-centric concepts developed by the researcher envision a leader with visionary perspective and dedicated to work for the sake of work without attachment to results. The study concludes that Bhagavad Gita advises the managers to handle the business issues from the grassroot level of human thinking because once the basic thinking is improved; it will automatically enhance the quality of the actions and results.

V. RAMAYANAM:

Balakrishnan Muniapan³⁷ (2007), in his research article, “Transformational Leadership Style as Demonstrated by Sri Rama in Valmiki Ramayana”, applied a qualitative research methodology called hermeneutics to interpret Valmiki Ramayana to portray that transformational leadership had long been demonstrated by Sri Rama thousands of years before the development of the said model by Burns (1978) and later by Bass and Avolio (1994). The objective of the paper was to analyze and compare various approaches of transformational leadership and transactional leadership and to develop a model of leadership based on the personality of Sri Rama. The study reveals the fact that transactional leadership involves an exchange of valued things, based on current values and motivations of both leaders and followers. The transformational leadership motivates followers to transform towards higher ideals, moral values and higher performs. The transformational leadership style consists of four dimensions: inspirational motivation, idealized influence, intellectual stimulation and individual consideration. The research divulged that Sri Rama exhibited the Four I’s, inspirational motivation, idealized influence, intellectual stimulation and individualized consideration, of transformational leadership with instances from His life. Sri Rama was admired, trusted and respected by all the people of Ayodhya because he

³⁷ Muniapan, Balakrishnan, 2007. Transformational leadership style demonstrated by Sri Rama in Valmiki Ramayana. International Journal Indian Culture and Business Management, vol.1, Nos.1/2. www.inderscience.com/filter.php?aid=14473

had all the characteristics of transformational leadership. The study concludes that the leadership style of Sri Rama can guide and inspire the leaders not only in India but across the globe also.

VI. ARTHASASTHRAM:

N. Siva Kumar and U.S. Rao³⁸ (1996), in their paper, Guidelines for Values Based Management in Kautilya's Arthashastra, assert that Kautilya's Arthshastra provides a total framework for the practice of value based management. The objective of their paper was to develop a model for value-based management on the guidelines provided in Kautilya's Arthshastra with focus on ethics, morals and values. The model developed by the researchers is based on three components. The first component, organizational philosophy, defines the basic purpose of the existence of the organization, which should be welfare of the various stakeholders and the society. The second component is value based leadership. The researchers assert that Kautilya insisted on a leader who was virtuous, who promoted the people's welfare at all times, in all places and at all costs, who is a righteous and spiritual leader. The third component is organization's culture. The model incorporated the Kautilya's belief that not only the leader but organization members should also be virtuous and righteous and their righteous behaviour should be rewarded while their unethical behaviour should be checked. The model also elaborated the policies for the accomplishment of organizational purposes. The paper concluded that Kautilya's approach acknowledged the relevance of various components of organizational philosophy and culture, stakeholder's policies and feedback on performance in effective practice of value-based management. The unique feature of the Arthashastra was found to be the concept of Yoga-Kshema (social welfare). The paper construed that Kautilya's Arthshastra provides guidelines towards the practice of value-based-management which are applicable even today.

Balakrishnan Muniapan and Junaid M Sheikh³⁹ (2007) in their paper, "Lessons in Corporate Governance from Kautilya's Arthashastra in Ancient India", have made an effort to create awareness of the relevance of ancient literature to modern managers in effective and efficient corporate management practices. The objective of the study was to equate and apply ancient

³⁸ Kumar, N. Siva and Rao, U.S., 1996. Guidelines for Values Based Management in Kautilyas Arthshastra. Journal of Business Ethics, Vol.15, No. 4

³⁹ Muniapan, Balakrishnan and Shaikh, Junaid M., 2007. Lessons in corporate governance from Kautilya's Arthashastra in ancient India. World Review of Entrepreneurship, Management and Sustainable Development, Vol. 3, No. 1.

literature to Corporate Governance. According to the researchers, Arthshastra was written by Kautilya to guide King Chandragupta Maurya and its basic purpose was to guide those who govern. Corporate Governance means the moral framework, the value framework and the ethical framework under which an organization takes decisions so that business is done with the aim of earning profits and generating wealth with the purpose to share it with shareholders so that all parties remain happy. This concept was juxtaposed with Kautilya's theory by the researcher. The paper analysed Kautilya's Arthashastra and found that Kautilya stated that happiness was obtained not by wealth and profit only, but by doing things properly and doing the right things. Dharma without wealth, according to Kautilya, is toothless and wealth without Dharma is useless because a poor person cannot support the entire society. Kautilya proposed three measures to control frauds; the first measure is to inform people of existing law, rules and regulations. Second is to induct two positions of Treasurer and Chief Comptroller in the organizational structure to monitor and manage finances. The third, measure includes a list of punishments for offenders and means of avoiding frauds. According to the researchers, the means of dealing with fraud, ethical conduct, qualities and duties of kings as given by Kautilya are applicable in today's corporate management. The paper concludes with a note that a deeper study of Arthshastra can yield new and unexplored areas of management concepts.

VII. VEDANTIC:

S.K. Chakraborty⁴⁰ (1995) in his book "Ethics in Management: Vedantic Perspectives", provided a conceptual and empirical framework of Vedantic and allied principles applicable to the various aspects of management. The book examined the relevance of the Vedantic system in individual motivation, leadership and the transformation of the work ethics. It suggests a set of guidelines to revive holistic consciousness for ethico-moral values. It also studies the contribution of great thinkers like Rabindranath Tagore, Mahatma Gandhi, Sri Aurobindo and others in the field of different management perspectives. The author also examined the Tata leadership crisis of 1991 and the securities scam of 1991-92 and asserted that the fragmental approaches to modernize organic cultures, like that of India are fraught with grave danger. If its basic human values are restored with renewed vigour, of which the business ashram could be a modern symbol, India would be doing good, both to herself and the world. The author concludes

⁴⁰ Chakraborty, S.K., 1995. Ethics in Management: Vedantic Perspectives. USA: Oxford University Press.

that the integration of western technological and managerial skills with a holistic cultural ethos and system of values should be applied in management for sustaining corporate morality.

Nalini V.Dave⁴¹ (2003) in her book, “Vedanta and Management”, focused on basic and eternal truths of Vedanta and illustrated the application and implementation of these in management practices. The author proposed the Indian management thought based on the concepts of Vedanta in the areas of management of self, management of men, leadership, motivation, communication, decision-making etc. It was suggested that a manager should be Karma-Yogi, in the real sense of the word. If he has control over Raga (attachment), Bhava (fear), and Krodh (anger), if he has the art to lift his people from egocentric vision to macro-vision, if he can manage his own self, if he can bring out maximum divinity and potentialities from his employees for the betterment of not only the employees but also of the organization and the society as a whole, he will definitely come out as an excellent manager just like Raja (King) in governance and Rishi (Saint) in qualities. The author concluded that according to the Vedantic view; business should not be viewed only as a means of earning profits but as a means for the evolution of individuals, organizations and the whole mankind towards its excellence.

Narayanji Mishra⁴² (2007) in his book titled, “Better Management and Effective Leadership through the Indian Scriptures”, aimed at discovering the treasure hidden in the Indian texts. The study was an endeavour to reveal that Indian Chozhars were in no way secondary to their western counterparts, rather they were the precursors. According to the author, numerous thoughts and theories have been propounded, tried and practised but nevertheless the prudence shrouded in Indian scriptures like Rig Veda, Manu Smriti, Yajur Veda, Atharva Veda, Mahabharata, Ramayana, Srimad Bhagvat Gita and Artha Shastra remains par excellence. The study discusses various concepts of foreign thinkers and concepts of Indian scriptures in the light of each other and finds that what the foreign thinkers have said is a part of all that is already contained in the Indian scriptures. It was found that the ancient scriptures were replete with highly developed principles of managerial functions like leadership, supervision, discipline, training, money management, communication, crisis management, etc. The study suggests that a manager should understand and appreciate Indian scriptures and then assimilate them for

⁴¹ Dave, Nalini V., 2003. Vedanta and Management. New Delhi: Deep and Deep Publicatins P Ltd.

⁴² Misra, Narayanji, 2007. Better Management and Effective Leadership. New Delhi: Pustak Mahal

practice. The study concludes, through various examples and comparative analysis, that principles and thoughts enunciated so far back in the past are fresh and relevant even in the era of globalization and liberalization.

Subhash Sharma⁴³ (2007) in his book, “New Mantras in Corporate Corridors: From Ancient Roots to Global Routes”, provides an original and a creative contribution to Indian Management thought with the help of new management mantras, models and tools, having global relevance. Part one of the book explores the Indian social setting in which the management and leadership operate. From the ancient texts, the author creates a VEDA (vision, enlightenment, devotion and action) Model. Self is the theme of second part of the book. Seven models of Self-Development have been developed on Guna theory and related ideas. The author avers that the three stages of self evolution are transactional, transformational and transcendental. It led from ego to eco to cosmic levels of consciousness. Part three focuses on the enterprise and lays down various models, tools and techniques for strategic gearing and for improving enterprise’s performance. These models are field tested and have been found to be useful tools by managers and corporate leaders. The author concludes that the global vision for global village should be holistic vision which advocates wealth generation with values.

S.K. Charkaborty and Debangshu Charkraborty⁴⁴ (2008) in their book, “Spirituality in Management: Means or End”, observes that Indian professionals should follow the principles of Nishkam Karma as it helps to conserve psychological energy, impels one to do work with perfection, enhances feeling of work commitment, ethics or values, leads to mind enrichment and sustainable development. The study reveals that the Vedas advised that one should generate wealth through honest means only and should pray and strive for shrinking egotism with the help of divine values. The book is enriched with illustrations from the long Indian history of spiritually inspired leadership practices. Swami Vivekananda said that those who can dive deep into their past, can also soar high into the future. Mahatma Gandhi felt that self-centered pursuit of wealth will invite inequality of wealth distribution which is immoral. Rabindranath Tagore prophesied that one of the greatest problems of modern society will be dictation of terms by

⁴³ Sharma, Subash, 2007. New Mantras in Corporate Corridors: From Ancient Roots to Global Routes. New Delh: New Age International Publishers.

⁴⁴ Chakraborty, S. K. and Chakraborty Deebangshu, 2008. Spirituality in Management. New Delhi: Oxford University Press.

money power over the spiritual and intellectual capacities of man. The idea of modern Indian savants has been advocated on the basis of the findings of the study. The study concludes that, in this era of social degradation, religious and spiritual literature can provide the healing touch to the earnest souls. It asserts that 'Doing' is gross, becoming is subtle. To do, we need skills, to become, we need values.

A.K. Sharma, Balvir Talwar and Satish Kumar⁴⁵ (2010) in their research work, —Business Excellence and Vedic Philosophy. An Empirical Evaluation”, highlighted the relationship between the modern management practices and the preaching of Vedic Philosophy. The purpose of the research was to integrate the Business Excellence Models with the essence of Vedic Philosophy to evolve Universal Business Excellence Model (UBEM) that would help in effectively dealing with the changes in the internal and external environment to attain sustainable success for the firms. Researchers synthesized the Vedic philosophy with current management practices to develop a questionnaire, for which they got 151 responses from business executives and evolved a Universal Business Excellence Model on the basis of analysis of the responses and Vedic philosophy. The UBEM was evolved by adding three Vedic dimensions, i.e. Dharma (values), Universal well-being by judicious use of Kama (urges) and Artha (money), and Moksha (salvation) which may be referred to as sustainable success, to the existing business excellence models. The study concluded that if the principles of business excellence were redefined in the meaning and manner of Vedic philosophy, there would be sustainable excellence in business entities.

VIII. ISLAMIC:

Addel Rahman⁴⁶ (1995) in his paper, "An Islamic Perspective on Organisational Motivation", offers an alternative Islamic perspective on organisational motivation. The study reveals that Western models conceive organizational motivation as, in essence, a human relationship between the organizational member and the organization, whereas the Islamic perspective perceives organizational motivation as a human relationship, but one that springs from or, is anchored in

⁴⁵ Sharma, A.K., Balvir Talwar and Kumar, Satish, 2010. Business Excellence and Vedic Philosophy- An Empirical Evaluation. Proceedings of Mahabharti International Conference. Bangalore: IBA.

⁴⁶ Rahman, Addel, 1995. An Islamic Perspective on Organisational Motivation. Journal of Islamic Social Sciences 12:2, 185-203.

the relationship, between the individual and God. Therefore, the researcher asserts that the cornerstone of employee motivation is not the individual intrinsic needs but those work related commitments that are spiritual in nature and are for serving others. The alternative Islamic perspective on organisational motivation as proposed by the researcher is based on the Islamic concept- *ihsan* i.e perfecting one's behaviour by inculcating divine goodness. The study concluded that if the model of organizational motivation is based on Islamic perspective, then it will lead to maximize organisational efficiency, the organizational member's dignity, self-control, self- responsibility, self-respect and client responsiveness.

Rafik Issa Beekun and Jamal Badawi⁴⁷ (1999) in their published research work, “Leadership: An Islamic Perspective”, integrated contemporary business techniques with traditional Islamic wisdom. The objective of the study was to understand the nature and processes of Islamic leadership and to interpret a model of leadership effectiveness from Islamic perspective. The findings of the study depict that Islamic leaders were effective because they adjusted their style of leadership to fit the characteristics of their members and the situations but neglected their roles as coaches or mentors. The researchers assert that those leaders who engaged in self – development and had ability to look at a situation from multiple perspectives were more successful. The study also gave the notion of dynamic followership, as emphasized in Quran, where the followers should be obedient and have willingness to work in unity. They analyzed the Kouzes and Posner model (Model developed by Jim Kouzes and Barry Posner in their famous work Leadership Challenge from Islamic Leadership perspective and juxtaposed each step with verses from Quran or anecdotes of Islamic leaders, concluding that the superiority of a leadership model centered on ethical principles is finally emerging as the best leadership paradigm.

E. M. Epstein⁴⁸ (2002) in his paper titled, “Religion and Business – The Critical Role of Religious Traditions in Management Education”, highlighted the importance of religious values in management and the need to teach these values in the business schools. According to the researcher, several contributions find the Hebrew Bible, Rabbinic Writings, the Quran and the books of Sunnah are reasonably explicit concerning the ethical standards expected in particular

⁴⁷ Beekun and Badawi, 1999. Leadership: An Islamic Perspective. Maryland: Amana Publications.

⁴⁸ Epstein, E. M.: 2002. Religion and Business – The Critical Role of Religious Traditions in Management Education. Journal of Business Ethics, 38, 91–96: www.jstor.org/stable/25074780

business contexts. The study asserts that Management education has a role to play in introducing teachings drawn from our religious traditions into business ethics so that individuals have sought to create a connection between their work personality and their religious/spiritual personality. The study concludes that business actions, spirituality and religious commitment are inextricable parts of a coherent life and the management students should be prepared to consider this possibility through reformed curriculum.

Muzammil Siddiqi⁴⁹ (2004) in his research article, *Business Ethics in Islam*, focuses the teachings of Prophet Mohammad with an objective to develop Islamic business ethics. The researcher threw light on the great personality of Prophet Mohammad, who was an ideal human being, a multi-dimensional personality, the best teacher, preacher, guide, statesman, lawgiver and judge and was also a very honest and successful businessman. According to the study, every manager should follow the Prophet, who emphasized that honesty and kind dealing with customers is the secret of success in business. The researcher also analysed the major principles of fair business dealing according to Islam like Al-Tirmidhi, Al-Bukhari, Abu Dawud etc. where Islam forbids monopolies, hoarding merchandise, transaction of haram items, advocates mutual consent of two parties, kindness to buyer, truthfulness and honesty in dealings and discussed the role of business ethics in present scenario. The study concludes that in the present era of globalization all the people should be treated equally without discrimination, the resources of earth should not be wasted or destroyed, due respect should be given to religious sentiments of all, ethical standards should be promoted, education system should be improved and all should live under the golden rule-Like for others what you like for yourself.

Abdul Hamid⁵⁰ (2009) in his paper, “The Application of Ethics in Business: Malaysian and Islamic Perspective”, highlights that all organizations can foster ethical behaviour by imbibing Islamic code of business ethics in their organisations by taking the case of Rukuniaga Malaysia – the Malaysian Business Code of Ethics, derived from all common religions of the country, especially Islam. The objective of the paper is to study the relevance of Tenets of Islamic Code

⁴⁹ Siddiqi, Muzammil, 2004. *Business Ethics in Islam*. [online] Available at: <http://www.pakistanlink.com/Religion/2004/12172004.htm>

⁵⁰ Hamid, Abdul, 2009. *The Application of Ethics in Business: Malaysian and Islamic Perspective*. In: Kalkundrikar, A. B., Hiremath, S. G and Mutkekar, R. R., (ed). *Business Ethics and Corporate Social Responsibility*. New Delhi: Macmillian India Ltd, pp. 361-368.

of Ethics in the present times and to study the reasons for the success of Rukuniaga Malaysia. The findings of the study indicates the points that Islam demands certain rules of ethical discipline in business, such as earning legitimate earning, truthfulness, trustworthiness, mutual consent and generosity in business transactions and prohibits hoarding, speculation, cheating, fraud and trickery. The researcher observes the success of Rukuniaga Malaysia rests on the efforts of business community, consumer organisations and commercial guilds and the fact that it is based on win – win basis for all stakeholders. The study draws attention to the actuality that the religion, culture and traditions are the building blocks of a morally upright and ethical society and that all religions have guidelines for conducting business ethically.

Zulkfli Hasan⁵¹ (2009) in his paper, "Corporate Governance : Western and Islamic Perspectives", did a theoretical study with a purpose to submit that Islam presents distinctive values and special characteristics of corporate governance with the aim to uphold and maintain the principle of social justice not only to the shareholders of the firm but to all the stakeholders. The paper examines the fundamental elements of Islamic corporate governance with its Western counterpart in the aspects of conceptual definition, episteme, corporate objective, nature of management and corporate structure. The findings indicate that the design of corporate governance model in Islam has its own unique features and presents distinctive characteristics in comparison with the western concepts- the Anglo- Saxon and the European models. The study finds the facts that in contrast to the western concept, the nature of ownership structure in Islamic corporate governance considers the shareholders and the investment account holders as the rightful owners rather than the shareholders alone. The study concludes with the point that the distinct feature of Islamic Corporate Governance combines the element of Tawhid (Oneness of Allah), Shura (consultation), Interactive, Integrated and Evolutionary Process and maintains the private goal without ignoring the duty of social welfare.

Chamhuri Siwar and Md Tareq Hossain⁵² (2009) in their paper, "An Analysis of Islamic CSR Concept and the Opinions of Malaysian Managers", examined the relationship between the

⁵¹ Hasan, Zulkfli, 2009. Corporate Governance: Western and Islamic Perspectives. International Review of Research Papers, Vol. 5 No. 1, p 277-293. [www.wbiconpro.com/london% 20management /Hasan\(402\).pdf](http://www.wbiconpro.com/london%20management/Hasan(402).pdf)

⁵² Siwar, Chamhuri and Hossain, Md Tareq, 2009. An analysis of Islamic CSR concept and the opinions of Malaysian managers. Management of Environmental Quality: An International Journal, Vol. 20, No. 3. [http://www.pakistanlink.com/Religion /2004/12172004 .htm](http://www.pakistanlink.com/Religion/2004/12172004.htm)

concepts of Islam with the opinion of Malaysian managers regarding corporate social responsibility. They assumed that Islam, which is not only a religion but also a guideline for the complete way of life, meaning thereby that values and principles that have been central to Islam, may serve as a foundation for a notion for corporate social responsibility. They compared the perceptions of managers about the responsibility of a corporation to society in Malaysia with Islamic concept. They used an open and close-ended questionnaire for the purpose of analysis which was distributed among 50 listed organizations in Malaysia. The responses were summarized on a 5-point scale and were compared with Islamic parameters which include Farz-Wajib (obligatory), Sunnah-Nafal (better to do), Sagira Guna (small sin) and Kabira Guna (big sin). The authors found that there is a strong positive co-relation between the Islamic concepts and the opinions of managers about corporate social responsibility. The paper concludes that Islamic concepts and approaches can contribute to the present day CSR policies and strategies and serve as the foundation for the notion of CSR.

Fouad Mimouni⁵³ (2010) in his book titled, “Implications of Islamic on Management Theory and Practice” undertook a research to study the implications of Islam on the management practices of two organizations in the Middle East and to present empirical data on the implications of the Islamic worldview for organisational behaviour. Among the total employees of both the organizations, 110 employees were interviewed for the study. The study of two organisations showed that they were striving to institutionalize the Islamic ideals as honesty, responsibility, justice, self-discipline, performance excellence, responsiveness, integrity, dedication and empowerment in their setups. In one of the companies, all out efforts were made to imbibe these values in the employees, old as well as new. The research revealed the point that the principles of the Islamic worldview have a positive influence on the organisational culture and effectiveness. The study concluded that the effect of having shared Islamic values brought employees together for common purpose and led to social and economic development.

Abbas J. Ali and Mirahmad Amirshahi⁵⁴ (2011) in their research paper, “The Iranian Managers: Work Values and Orientation”, did a study to examine the managerial values and

⁵³ Mimouni, Fouad, 2010. Implications of Islam on Management Theory and Practice. USA, Lap Lambert Academic Publishing.

⁵⁴ Ali, Abbas J. and Amirshahi, Mirahmad, 2011. The Iranian Managers: Work Values and Orientation: www.jstor.org/stable/25074872

orientation of Iranian managers. The objectives of the study were to identify value priority and systems of Iranian managers, to ascertain the factors that influence values of managers and to discover whether their orientation was individualistic or collectivist. A random sample of 768 managers was taken from state, private and mixed organisations of Iran. The results indicated that the primary values of Iranian managers were conformist, people who do not tolerate ambiguity and need structures and rules to follow, and socio-centric people who have high need for affiliations and little concern for wealth. The socio-centric values were more prevalent in lower level managers than upper level managers. The study indicated that the values of managers were influenced by Islamic teachings. Iranian managers also showed a high commitment to collectivism especially in traditional and non-industrial societies. The study concluded that the Islamic regime and Islamic system's principles have influenced the systems of management in Iran As a result of which the managers are generally conformist, socio-centric and collective in their work and life orientation. The foregoing review of the existing literature on the subject reveals that though the researchers have made commendable efforts on the role of religion and spirituality in the field of management, yet no comprehensive study has been devoted to the management perspectives in Sikhism. Accordingly, the present study is an attempt to examine the management perspectives in Sikhism by analyzing the life history of Sikh Gurus and studying the sacred Sri Guru Granth Sahib. The leadership styles of Sikh Managers and the impact of the philosophy of Sri Guru Granth Sahib on them have also been studied in the project.

Munir Quttus, Henri Bailey and Larry R. White⁵⁵ (2009) in their paper, "Business Ethics: Perspectives in Judaic, Christian and Islamic Scriptures", examined the scriptures of Judaism, Christianity and Islam with a purpose to explore moral teachings in regard to commercial activities and to ascertain if the overlap existed in these religious teachings. The objective of the study was to identify problems in the workplace and to see if they were addressed by the teachings of the major Abrahamic religions. The examination of these scriptures showed what they have much in common and relevant to contemporary topics in business ethics. Similarities were found on topics of bribery, fraud and cheating, discrimination, and employee compensation from the perspective of these religions. According to the findings, the evil practises like, bribery, fraud and cheating were considered unethical and immoral by all the religions and these religions

⁵⁵ Quttus, Munir, Bailey, Henri and White, Larry R., 2009. Business Ethics: Perspectives in Judaic, Christian and Islamic Scriptures: www.tandfonline.com/doi/abs/10.1080/147660809.03290143

stressed honest dealing. All religions advocated in reducing discrimination and payment of fair wages to the workers. The study concluded that it was important for businesses in the global and diverse society to realise how much overlap exists in these religious teachings and the existence of overlap can help to create common business ethics in many countries to conduct business operations on a global scale.

Syed Agil, Djasriza Jasin and Fatimah Pa'wan⁵⁶ (2007) in their paper, "Nine Islamic Management Practices and Habits in Islamic History: Lessons for Managers and Leaders", endeavoured to draw lessons from history for the benefit of modern leaders and managers. The objective of the paper was to analyse the management style of Caliph Ali ibn Abi Talib and Caliph Umar Al-Khattab, the two leaders in Islamic history who administered the state with justice and tolerance. The study found their management systems as based on nine principles, namely-adherence to the religious texts, shared mission, mission and values, character building, putting the right people in the right place, permanence and dynamism, strong human relations, group consultation, controlling and justice and selective adaptation. The study conclude that Caliph Ali ibn Abi Talib and Caliph Umar Al-Khattab were successful and popular leaders because of their unique characteristics and these attributes should be acquired by modern, contemporary leaders and managers to create effective and efficient organisations.

IX. CRISTIAN:

Braam Oberholster⁵⁷ (1993) in his paper, "Management- A Christian Perspective", outlined the concepts and flaws of classical, human relations and human resource management perspective and unfolds the relevance of the Christian perspective in the said areas. The study suggested that according, to the Christian perspective, the role of management should be understood as that of a steward (servant leader) who together with other God created people, takes care of the resources that have been entrusted to them for the development towards God directed purposes and to the glory of God. It, further, found the manager is expected to bring development through his work which is for the benefit of others and should be proactive, innovative and balanced in his

⁵⁶ Agil, Syed, Jasin, Djasriza and Pa'wan, Fatimah, 2007. Nine Islamic Management Practices and Habits in Islamic History: Lessons for Managers and Leaders. Unistar E-Journal, Vol-3, No.-2, 2007.: [www. Docs toc.com/docs/72235371/Islamic-Management](http://www.Docstoc.com/docs/72235371/Islamic-Management)

⁵⁷ Oberholster, Braam, Management- A Christian Perspective.

approach. This perspective provides the businessman a much higher meaning in life than mere material gain, much higher purpose than to make profit and in his role as a steward, to provide a spiritual dimension in the work place. The study concluded that the Christian perspective brings overall enrichment by meeting people's psychological, social, intellectual, aesthetic and spiritual needs while addressing the economic, technological, societal and environmental concerns to the benefit of all mankind.

Justin G. Longenecker, Joseph A. McKinney and Carlos W. Moore⁵⁸ (2004) in their research paper, "Religion Intensity, Evangelical Christianity and Business Ethics: An Empirical Study", undertook an empirical investigation of 1234 business managers and professionals in the United States with an objective to study the relationship between the religious commitments and business ethics. The respondents evaluated the quality of 16 business decisions and also indicated the nature of their own religious persuasions. Those who accepted very positively the Bible as a reliable guide and recognized Jesus Christ as Lord of all business activities were classified as Evangelicals. The study found that the Evangelical and Non- Evangelical respondents differing in the degree of importance they assign to religious values. The Evangelical respondents showed a greater reluctance to approve ethically questionable decisions than did respondents holding other type of religious faith. The study concluded that there is a positive relationship between the religious commitments and business ethics of managers and some values improve the moral judgments of at least some type of ethical issues.

X. BUDDIS:

Stephen J. Gould⁵⁹ (1995) in his paper, "The Buddhist Perspective on Business Ethics: Experiential Exercises for Exploration and Practice", asserted that a Buddhist perspective on ethics takes into account the individual in a holistic manner. The purpose of the paper was to study Buddhist –inspired approach to ethics and its applicability to business. The researcher constructed exercises to study the self- understanding of the managers and its impact on the conduct of the business. On the basis of these experiential exercises, he emphasised that an

⁵⁸ Longenecker, Justin G., McKinney, Joseph A. and Moore, Carlos W., 2004. Religion Intensity, Evangelical Christianity and Business Ethics: An Empirical Study, Journal of Business Ethics. No. 55, pp- 373-386

⁵⁹ Gould, Stephen J., 1995. The Buddhist Perspective on Business Ethics: Experiential Exercises for Exploration and Practice. Journal of Business Ethics 14: 63-70.

individual should focus on one's thoughts, feelings and behaviours in relation to one's ethical bearing in the conduct of business. The study suggested that by using meditative exercises, the managers can enhance the ethical understanding and practice in business matters. It finally concluded that the Buddhist perspective on inner thoughts and feelings of the individual can illuminate ethical concerns in highly practical ways and help decision-makers to take ethical decisions.

Hsing Yun⁶⁰ (2006), in his paper, "A Buddhist Approach to Management", laid down the principles of Humanistic Buddhism and its application to human resource management and has given the prerequisites of a modern manager in accordance with Buddhist approach. The objective of the study was to analyse the working of the Sangha Community and the Chinese Monasteries to develop management perspectives from Buddhist Shastras and Fo Guang Shan. The study revealed that Buddhist Sangha Communities were organisations that excelled in managerial skills because they followed the system of equality and shared responsibility, decentralised leadership, democratic governance and effective communication, respect to all members of the community. The success of the Chinese Monasteries was found to be the actuality that they relied on the principles of self-commitment, self-monitoring and self-discipline. The Fo Guang Shan's approach to management was found to be based on the fact that they believed in shared vision and values, and convergence of ideas and opinions of the members. The management perspective developed from the Amitabha Sutra and Lotus Sutra management was that a manager should be an expert in ecological as well as human resource management and should have the power of accommodating people's needs. The study concluded that Humanistic Buddhism relied on principles of self-discipline, self-motivation, self-monitoring and repentance, and to be successful, a leader should know how to develop, cultivate and nurture a competent staff.

⁶⁰ Yun, Hsing, 2006. A Buddhist Approach to Management, Buddha's light Publishing, USA.: blpusa.com/a-buddhist-approach-to-management

XI. JAIN:

Atul K. Shah⁶¹ (2007), in his paper, “Jain Business Ethics”, proposed to examine the ethics and practical values of the Jain business community. The objective of the paper was to demonstrate the relevance of culture and community to the sustainable business success and to show how present day studies of social responsibility and sustainability could be influenced by the Jain culture and community. According to the researcher, the success of Jain business community was the outcome of their cultural and religious heritage. The study indicated that the Jains follow an ethical code of conduct in business and regularly interact with monks and nuns. The study reveals that Jains were astute, trustworthy, reliable, and versatile and have a sense of community loyalty. The study further revealed that Jainism advocated Ahimsa meaning non-violence, Anekant meaning that truth has many facets, Asteya & Satya encouraging Jains to be truthful and honest in their actions and not to steal, Saiyam meaning self-discipline and self-control, tapas or restraint in eating, Aparigraha explains that possessiveness and materialism lead to downfall. With these values, a Jain businessman endeavours to minimize harm and maximize good. Business is a means and never an end, means to serve society. Their leadership style is to be a humble and unimposing manager. Today, these values need to be reminded and revived as our younger generation is getting affected by the changing world. The study concludes with the point that the communities like the Jain community, who have prospered over generations can bring out effective leadership and management styles.

Monika Chaudhary⁶² (2007), in her paper, “Can Religion Guide us Through Business Complexity? A Treatise on Aagar Charitradharma of Jain Philosophy to Resolve Work Related Conflicts”, studied the dimensions of relationship between the ethical structures framed by a religious training and organizational dynamics. The objectives of the study were to identify, through primary research, if religious philosophy and economic thought of an individual was either mutually interactive or mutually exclusive and to develop a model based on the Jain philosophy and economic thought. On the basis of the conclusion drawn from the responses of

⁶¹ Shah, Atul K., 2007. Jain Business Ethics, Accountancy Business and the Public Interest : visar. csustan.edu/aaba/Shah2007. pdf, Vol. 6, No. 2

⁶² Chaudhary, Monika, 2007. Can Religion Guide us Through Business Complexity? A Treatise on Aagar Charitradharma of Jain Philosophy to Resolve Work Related Conflicts. In: Sengupta, Sunita Singh and Fields, Dail (ed). Integrating Spirituality and Organisational Leadership, New Delhi: Macmillian India Ltd, pp. 370-382.

four hundred respondents, it was inferred that at the individual level the two conceptual influences, namely- religious philosophy and management of economic thought, were mutually interactive as corporate employees referred to religion in case of an ethical conflict. The researcher developed the Ethical Leadership Matrix by using the principles of Jainism like Satya (truthfulness), Asteya (not stealing), Ahimsa (non injury), Aparigraha (non covetousness), Brahmacharya (celibacy), Disha and Upbhog-Paribhog Parimana (limiting geographical movement and personal consumption) and Anartha Danada Viraman (review one's action). Such models can be used by corporate leaders to take critical actions. The study concluded with a note that a reference from religion should be taken while formulating an ethical code of conduct for corporate leaders and employees.

XII. SIKKISAM:

Upinderjit Kaur⁶³ (1990), in her published Ph.D. thesis, "Sikh Religion and Economic Development", assessed the role of the religious factors in economic development with particular focus on Sikhism. The study was an inter-disciplinary in nature and the researcher has tried to present a critical evaluation of the basic tenets of the Sikh community and the incentives/disincentives which they provide for economic development. The study analyzed the relationship between Sikhism and economic development by studying Sikh religious system, the scriptural value system, the institutional framework and the operational value system as the main parameters. The researcher found that the non-economic factors have a decisive influence on economic development. In other words, the religious beliefs and values influence the economic system by putting an indelible impact on the ethos of an economic system. It is concluded that Sikhism is supportive of forces of progress as it is a life-asserting, world-affirming, progressive, active and egalitarian religion and the Sikhs because of their entrepreneurial and progress oriented character have been playing an important role in the country's economic growth.

Kuldeep Singh⁶⁴ (2002), in his paper titled, "Business Ethics in Sikh Tradition", claimed that Sikhism sets very lofty moral standards for its adherents to follow and gives high ethical values to run the daily affairs. The objective of the paper was to develop the moral standards and code

⁶³Kaur, Upinderjit, 1990. Sikh Religion and Economic Development. New Delhi: National Book Organisation

⁶⁴Singh, Kuldeep, Business Ethics in Sikh Tradition.: [http:// www.sikhism.us/business-and-lifestyle/22688-business-ethics-sikh-tradition-kuldeep-singh.html](http://www.sikhism.us/business-and-lifestyle/22688-business-ethics-sikh-tradition-kuldeep-singh.html)

of conduct for business based on the wisdom of Sri Guru Granth Sahib (Sikh Scripture). The study asserted that Guru Nanak founded Sikhism when other religions were failing to provide right direction to the people. The author has quoted many hymns/verses from Sri Guru Granth Sahib to depict the ethics to be adhered to by the business community. The findings suggested the point that on the basis of virtues emphasized in Sri Guru Granth Sahib, a Sikh businessman is to make sure that his business ethics are not in conflict with the value system of Sikh religion. He is to share his earning with his fellow beings in the spirit of responsibility and not as charity, he should treat every employee equally irrespective of caste/creed/age/gender, he should not cheat, lie, bribe, indulge in black marketing or hoard money and he should not deprive anyone of his/her due share or wages. The analysis of Sikh ideology, further, suggests that an employee should also do his job sincerely with the objective of serving humanity, and not to earn money to become rich or to boss over others. The researcher concluded with the fact that Sri Guru Granth Sahib can become the basis of character building for a Sikh as Sikhism gives a most ethical system for proper conduct of business as well as other professions.

Gurwinder Kaur⁶⁵ (2008), in her book, "The Concept of Ideal Man in Guru Nanak Bani", did an exhaustive and analytical study which was aimed at developing a philosophical and systematic concept of a perfect man. The intention of the study was to develop the concept of an ideal man with reference to Guru Nanak's poetic compositions Siddh Gosht and to draw a contrast between the gurmukh and the siddh. According to the researcher, Guru Nanak's poetic compositions depict man as a dynamic personality who should be an embodiment of spiritual and social virtues. He should be perfect from within and identify his interests with those of the whole humankind and his attitude towards life should be full of dynamism, optimism and welfare of other beings. The comparative analysis of the gurmukh and the siddh ideal man found that gurmukh should be a synthesis of spiritual and material values in which the material values are not ignored or negated; rather they are spiritualized with the revealed hymns of the guru in the form of shabad whereas siddh renounced the world to attain emancipation. The study concluded with a note that Guru Nanak's ideal man is truthful, contented and a symbol of temperance. Moreover, he should develop himself and other fellow beings inwardly so as to yield social equality.

⁶⁵Kaur, Gurwinder, 2008. The concept of Ideal men in Guru Nanak bani. Patiala: Gurmat Prakashan

CHAPTER III – RESEARCH METHODOLOGY

OBJECTIVES OF THE STUDY

Main Objective:

The ultimate aim of this study is to conceptually compare and present the various modern Management concepts and practices with the periyapuranam stories.

Secondary Objective:

1. To study the Organization Behavior Concepts from Periyapuranam
2. To observe the General Management Concepts from Periyapuranam
3. To explore the Human Resource Management Concepts from Periyapuranam
4. To relate the Financial Management Concepts from Periyapuranam
5. To highlight the Marketing Management Concepts from Periyapuranam
6. To indicate the Strategic Management Concepts from Periyapuranam

RESEARCH GAP

From the previous study, it is clear that many attempts have been made to study the management concepts with regard to many Hindu and other religious literatures like Thirukural, Ramayanam, Mahabaratham, Bhagawat Gita, Vedantic, Arthasasthram, and the holy books of Hindu, Islam, Christianity, Buddhism, Jainism, and Sikhism. None of them had done any research on management concepts in Periyapuranam. Thirukual, Ramayanam, Mahabaratham, Bhagawat Gita, Vedantic, Arthasasthram are in the form of slogams, but Periyapuranam is a comprehensive literature in the form of songs, story, philosophy, and pakthi. Since no study on periyapuranam has been done to highlight the management concepts which could be interoperated in our modern offices and organizations to enhance the narrate of the entrepreneurs the researcher attempts to analysis the management concepts suggested by the ancient religious and their holy books

QUANTITATIVE CONTENT ANALYSIS

Content Analysis: It is a research tool or technique that helps to analyze the actual content and its features of any kind, whether it is a word, picture, themes, text, and try to present the content in objective and quantitative manner

A qualitative Content Analysis study does not have variables. Content analysis is a research tool focused on the actual content and internal features of media. It is used to determine the presence of certain words, concepts, themes, phrases, characters, or sentences within texts or sets of texts and to quantify this presence in an objective manner.

Texts can be defined broadly as books, book chapters, essays, interviews, discussions, newspaper headlines and articles, historical documents, speeches, conversations, advertising, theater, informal conversation, films, photos, websites or really any occurrence of communicative language.

Qualitative researching is exciting and important. It is a highly rewarding activity because it engages us with both the things and the ways that matter. Through qualitative research we can explore a wide array of dimensions of the social world, including the texture and weave of everyday life, the understandings, experiences and imaginings of our research participants, the ways that social processes, institutions, discourses or relationships work, and the significance of the meanings they generate. We can do all of this qualitatively by using methodologies that celebrate richness, depth, nuance, context, multidimensionality and complexity rather than being embarrassed or inconvenienced by them. Instead of editing these elements, in search of the general picture or the average, qualitative research factors them directly into its analyses and explanations. This means that it has an unrivalled capacity to constitute compelling arguments about how things work in particular contexts. (Mason 2002: 1)¹

Content analysis is more widely used qualitative research technique. Rather than being a single method, current applications of content analysis show three distinct approaches: conventional, directed, or summative. All three approaches are used to interpret meaning from the content of text data and, hence, adhere to the naturalistic paradigm. The major differences

¹ Mason J. (2002) *Qualitative Researching*. London: SAGE.

among the approaches are coding schemes, origins of codes, and threats to trustworthiness. In conventional content analysis, coding categories are derived directly from the text data. With a directed approach, analysis starts with a theory or relevant research findings as guidance for initial codes. A summative content analysis involves counting and comparisons, usually of keywords or content, followed by the interpretation of the underlying context. The authors delineate analytic procedures specific to each approach and techniques addressing trustworthiness with hypothetical examples drawn from the area of end-of-life care.

QUALITATIVE RESEARCH

Interview (Individual, focus groups)

There is difference between an interview and a survey? Primarily, the open-ended questions differentiate the two. Qualitative researchers have concern on making inference based on perspective, so it is extremely important to get as much data as possible for later analysis. Researchers spend a considerable amount of time designing interview questions. Interviews are designed to generate participant perspectives about ideas, opinions, and experiences.

1. Observation (Individual, group, location)

In general, observations are the sources of data collection. The researcher may use a variety of methods for observing, including taking general notes, using checklists, or time-and-motion logs. The considerable time it takes for even a short observation deters many researchers from using this method. Also, the researcher risks his or her interpretation when taking notes, which is accepted by qualitative researchers, but meets resistance from post-positivists. Observations are designed to generate data on activities and behaviors, and are generally more focused on setting than other methods.

2. Document Analysis (Content analysis of written data)

The types of documents the qualitative researchers analyze include anything that supports the question asked. Print-media has long been a staple data source for qualitative researchers, but electronic media (email, blogs, user Web pages, and even social network profiles) have extended

the data qualitative researchers can collect and analyze. The greatest challenge offered by document analysis can be sifting through all of the data to make general observations.

The researcher follows the qualitative content analysis or documentary analysis. It's also known as a conceptual study or Narrative research or historical research. Meta analysis and MLA format of writing ideal for any research work.

DOCUMENTARY ANALYSIS

Documentary analysis involves obtaining data from the existing documents without having to question people through interview, questionnaires or observe their behavior. Documentary analysis is the main way from which historians obtain data about their research subjects, but it can also be considered as a valuable tool for contemporary social scientists.

Documents are tangible materials in which the facts or ideas have been recorded. Typically, we think of items written or produced on paper, such as newspaper articles, Government policy records, leaflets and minutes of meetings. Items in other media can also be the subject of documentary analysis, including films, songs, websites and photographs.

Documents can reveal a great deal about the people or organization that produce them and the social context from which they emerge. Some documents are part of the public domain and are freely accessible, whereas other documents may be classified, confidential or otherwise unavailable to public access. If such documents are used as data for research, the researcher must come to an agreement with the holder of the documents about how the contents can and cannot be used and how confidentiality will be preserved.

Narrative research focuses on studying a single person and gathering data through the collection of stories that are used to construct a narrative about the individual's experience and the meanings he/she attributes to them.

A FEW QUALITATIVE RESEARCH DESIGN

1. Biographical Study

A biographical study is often the first design type that comes to mind for most people.

2. Phenomenology

Your first step should be to take this word apart – phenomenon refers to an occurrence or experience, logical refers to a path toward understanding.

3. Grounded Theory

In a grounded theory study, interpretations are continually derived from raw data. A keyword to remember is emergent. The story emerges from the data. Often, researchers will begin with a broad topic, then use qualitative methods to gather information that defines (or further refines) a research question.

4. Ethnography

Those with sociology or anthropology backgrounds will be most familiar with this design. Ethnography focuses on meaning, largely through direct field observation. Researchers generally (though not always) become part of a culture that they wish to study, then present a picture of that culture through the “eyes” of its members.

5. Case-Study

A case-study is an in-depth analysis of people, events, and relationships, bounded by some unifying factor.

The researcher tries one type of method to collect data's and makes analysis and interpreted the way of Grounded Theory method. The researcher interpretations are continually derived from raw data. The story emerges from the data. Often, the researchers will begin with a broad topic, then use qualitative methods to gather information that without questioner. Researcher most familiar with sociology or anthropology Ethnography focuses on meaning, largely through direct field observation. Researcher becomes part of a culture that they wish to study and then present a picture of that culture through the “eyes” of the researcher. And the researcher deals with in-depth analysis of people, events, and relationships, bounded by some unifying factors of periyapuram characters.

RESEARCH METHODOLOGY

The study attempts to rediscover the modern management concepts and practices from Periyapuram. A comparison with modern management theories has also been made with an idea of comparing the theories and practices of Periyapuram with today's business environment in the 21st century. Grounded Theory method has been interfered and the methodology is qualitative content analysis known as documentary analysis deals with secondary qualitative datas

STATEMENT OF THE STUDY

A Textual analysis or Documentary analysis of Periyapuram with managerial concepts and interpretate the implications to modern management concepts via Grounded Theory method

APPROACH AND METHODOLOGY

This is the historical study and also a conceptual study. The total number of saints in Periyapuram is 63 nayanmars and many other characters, many of the periyapuram characters follow the concept of devotion. For this study, samples of 61 saints were included from the Periyapuram. The study was conducted as a conceptual study using the experience and knowledge of researcher. Secondary sources helped the researcher to collect the data and the thesis has been written following MLA writing style.

The entire text of Periyapuram will be studied for developing the management concept and theories; this study is a Fundamental and Basic research which is contributing to the main body of Knowledge. The approach used, in this study is, Library Approach and the study is philosophical in nature.

LIMITATIONS OF THE STUDY

Periyapuram is a combination of 63 nayanmars stories. Some of the stories are hard to read without a sense of devotion. So two Nayanmars stories have been omitted from this study and the reason is mentioned on the fourth chapter. So this study includes only 61 saints whose part drnn to be related to this study.

The researcher selected four books for this periyapuranam research and these books are very famous having depth of literacy interest and helpful to this historical study; the authors are Ki.Va.Jagannathan², A.S.Gnasambantham³, Thirumuruga kirupanantha vaariyar swamigal⁴ and Durga Doss⁵.

Management has become a big ocean as everyday many concepts are introduced by the researchers, philosophers, management peoples and also new concepts created from the current situations, but only some concepts are taken for this study like Good Adviser, counsiler, Good Administrator Qualities, Behavior Modification, Indian Ethos And Values In Modern Management, Conceptual Framework Concept, Consumer Protection, Breach Of Employment Contract, Crisis Management, Donations, Dual Earners, Emotional Intelligence, Entrepreneurship Challenges, Good Leaders Learn From Their Mistakes Concept, The Family Insurance Concept, Knowledge Management, Organizational Commitment Concept, Promise Based Management, Promotion Concept, Punishments And Penalties Concepts, The Servent Leadership Concept, Stress Management, The Music Related Talent Management, Time Management, The Virtual Reality Trust Building In E-Commerce.

Therefore, the study is brief as well as a limited in its investigation leading to an understanding of the fundamental principles proposed to be compulsory for governance by Sekkizhar and their significance in today's modern management. No research has been done to know whether their reflections are actually practiced or implemented by beyond the purview of the study. Therefore, it is limited to the theoretical aspects of the literature and opinion and experience of the researcher.

DATA COLLETION

Data collection is the main task on this type of study. Every research study contains two types of data viz., primary data and secondary data. But this type of historical and also a

² Ki.Va.Jagannathan , Nayanmar kathaikal part 1 to part 4, 1980, amutha nilayam limited, 46, rayapet high road, Chennai

³ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai

⁴ Thirumuruga kirupanantha vaariyar swamigal , Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai

⁵ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024.

conceptual study depends more on reference of secondary data. This is the first study, in the field of management studies, on periyapuranam, so secondary data collection process has been very difficult in the way of collecting data and resources.

SECONDARY DATA

In this study the researcher narrates the management process from Periyapuranam using his knowledge and experience in the field of Periyapuranam and management concepts and so the data were collected only from the Periyapuranam books, journals, articles, newspapers, observation, experience and net sources.

THE SIGNIFICANCE OF THE STUDY

The study will help in understanding the various strategies mentioned in Periyapuranam as the epic theme has many dimensions which can be interpreted on different themes. The study also shows the ways in which the theme has been received, accepted and modified in different writings prompting the readers to develop new insights about the epics and interpret their ideology in numerous ways

NEED FOR THE STUDY

Studying the management concepts discussed in periyapuranam will make an interesting enlightenment in linking the present day theories to ancient. Applications may be different and developed with scientific inputs. The fundamental principle has to be traced to the scripture and its relevance is to be analyzed. The present study attempts to find out the modern management concepts and compare them with the administrative strategies advocated in Periyapuranam.

Study of management concepts as well as the functions with reference to Periyapuranam enabled the researcher to throw light on the ancient precepts of management adopted at the special cultural environments of a particular region. The study was not intended to trace the application part of modern management to Periyapuranam.

J. Koshal and J. Mulford⁶ (2007) in their research work, “The Role of Major Religions in Economic Development: A Comparative and Exploratory Study”, endeavours to identify the factors, beyond economic variables that have effect on economic development. The purpose of the study was to undertake a comparative analysis of influence of values and beliefs of major religions-Christianity, Islam, Buddhism and Hinduism-on economic development. The study suggests that religion affected many of the prime factors of economic development like property rights, creativity and innovation, political authority, contract law and socio-cultural factors with a bit of divergence. Christianity and Islam treat humans as stewards of all property where as Buddhism encourages property only for laymen. Christianity and Buddhism are more supportive of creativity and innovation than Hinduism and Islam. All the religions advocate the fact that leaders and political institutions should work for common good of all and all religions assert that the people should follow certain universal ethical values. The study concludes that economic development is influenced by factors beyond economic variables and asserts that economies succeed because they possess cultural and religious values along with other factors. So religious based studies is essential for every people to understand the theme via their own culture so this study is more essential and more interesting study

THE PURPOSE OF THE STUDY

The objective of writing Periyapuram was to push aside the evil inside man and to enlighten him. According to the Saiva Sidhhaandha, the way to reach God is by practising cariyai, kiriyai, yogam and nanam. The place where one can see and pray to God is Guru, Linkam and Adiyaar Vetam. The Periyapuram tells us how the 63 nayanmars used the 4 ways and three kinds to pray to God. Among the 63 nayanmars, the researcher has special interest on one person Thirungana Sambandhar.

In the Thiruththondar Puranam, the life histories of the 63 Nayanmars and the nine Thogai adiyarkal are narrated. Instead of narrating it as a history, he describes it in the form of a Puranam. Since Sekkizhar combines both the sixty three Thani adiyarkal and nine Thogai adiyaar's life history together, his composition is known as the Periyapuram. In

⁶ Koshal, J. and Mulford, J., 2007. The Role of Major Religions in Economic Development: A Comparative and Exploratory Study. In: Sengupta, Sunita Singh and Fields, Dail (ed). Integrating Spirituality and Organisational Leadership. New Delhi: Macmillian India Ltd , pp. 358-369.

Periyapuranam the researcher has taken Sambandhar as his object of study. The Periyapuranam was written on the 12th life history of nayanmars in detail. There is a reason for this. The life history of the nayanmars is not detailed in the Thiruthondar Thogai. From Dhevaaram, and other books written by teachers, Sekkizhar managed to get enough information for his book. From the Thirumurais sung by Sambandhar, Appar and Sundharar and also the hymns by Pattinathar Thirukanappar and the nayanmars who sang the 11th Thirumurai, Sekkizhar describes Amarneethi nayanar, Kannappa nayanar, Murugar, Chandeswara, Appar, Kulacchirai, Karaikkalammai, Adhipaththar, Appudhi, Thiruneelanakkar, Naminandhi, Sambandhar, Eyarkon, Kalikkamar, Sakkiyar, Siruththondar, Kanampullar, Ninra Seer Nedumaarar, Mangaiyarkarasi, Pugazh Thunai, Kolpuliya, Pusalar and Kotchengat Chozhar. Sekkizhar is a great writer and poet. His creation is a great contribution. So, it is natural that the author would have blended the stories with good moral values. After all the main purpose of a Hindu are happiness, justice and material in life. At the end of the life, he or she should reach heaven and seek a place there permanently. To reveal the truth of Hinduism, Sekkizhar blend it with his stories. The adiyar is greater than God. This is shown in the Thiruththondar Puranam. Sekkizhar describes every great deed done by the adiyarkal. After all, the adiyarkal have dedicated their life towards God. So, basically Sekkizhar explains the relationship of the adiyarkal with God and their good morals.

This Puranam tells the government how to perform its duties and fulfil the citizen's needs. All kinds of government can use the advice written in this book. The Nattu's Cirappu 26th song explains the gifted people living under a caring government.

This Puranam tells about the discipline through a few highly disciplined people namely, Kuraiciraiyar the Minister, Mangkaiyarkkarasi and many more.

This Puranam tells the people what is justice. Besides it tells us tells to be truthful when giving opinions in the court in front of the judge. It also tells the difference between two castes, habits and many more.

By narrating the life history of the nayanmars, this book tells us how great Saivame is. It tells us to reach God's lotus feet as there is no difference from caste, rank or what so ever. It is just about pure heart.

By attaining the above mentioned, one's life would be prosperous. These four things (Aram, porul, inbam and vitu) have been described in the Puranams. But in the Periyapuranam, these four are merged; besides more is to be attained. By attaining the first three, the vitu will come automatically. If one lives a righteous life and does everything he is supposed to do with respect and maintains his discipline, he will automatically have a place in the heaven. Thiruvalluvar in Thirukural says, "If one lives life the best way, he will be praised and be kept among the Devas" (Thirukkural 50). The nayanmars in the Periyapuranam didn't live a life to get a place in heaven. By the way, they were living; a place was already assured for them. Since they didn't even want the place given to them, they were known as Thiruththondars.

What Sekkizhar means by telling this is the nayanmars, who always did well, didn't want a place up in heaven but wanted to remain down on earth and continue doing good for people? This Puranam also shows that there is another stage after the heaven. So, in the epic of periyapuranam, every one knows the values of their fore father's history. The proposed study attempts to explore the great treasure of management techniques/models used in ancient India. The book, 'Periyapuranam' has been selected to explore relevant techniques of management; the relevance of many factors related to Management in today's environment is studied. The purpose of the study is to analyze whether the model, rediscovered from Periyapuranam, has any similar it's with the entrepreneurial decision making theories given by management Chozhars.

The researcher first tries to find the manner and person management concepts with the help of the story and managerial concepts, second by he shows how it helps the organization of the understanding level

The researcher ultimately studies and fined the management concepts with the help of the story and managerial concepts

Organization Behavior Concepts from Periyapuranam

1. Good adviser, counsiler and good Administrator Qualities from Periyapuranam
2. Behavior Modification from Periyapuranam
3. Organisational Commitment from Periyapuranam
4. Good Leaders qualities from Periyapuranam

Human Resource Management Concepts from Periyapuranam

5. Breach Of Employment from Periyapuranam
6. Crisis Management from Periyapuranam
7. Emotional Intelligence from Periyapuranam
8. Knowledge Management from Periyapuranam
9. Promise Based Management from Periyapuranam
10. Nominal Promotion from Periyapuranam
11. Punishments And Penalties from Periyapuranam
12. Servent Leadership from Periyapuranam
13. Stress Management from Periyapuranam
14. Talent Management from Periyapuranam
15. Time Management from Periyapuranam

Marketing Management Concepts from Periyapuranam

16. Consumer Protection from Periyapuranam
17. Virtual Reality Trust Building In E-Commerce from Periyapuranam

Financial Management Concepts from Periyapuranam

18. Donations from Periyapuranam
19. Family insurance from periyapuranam

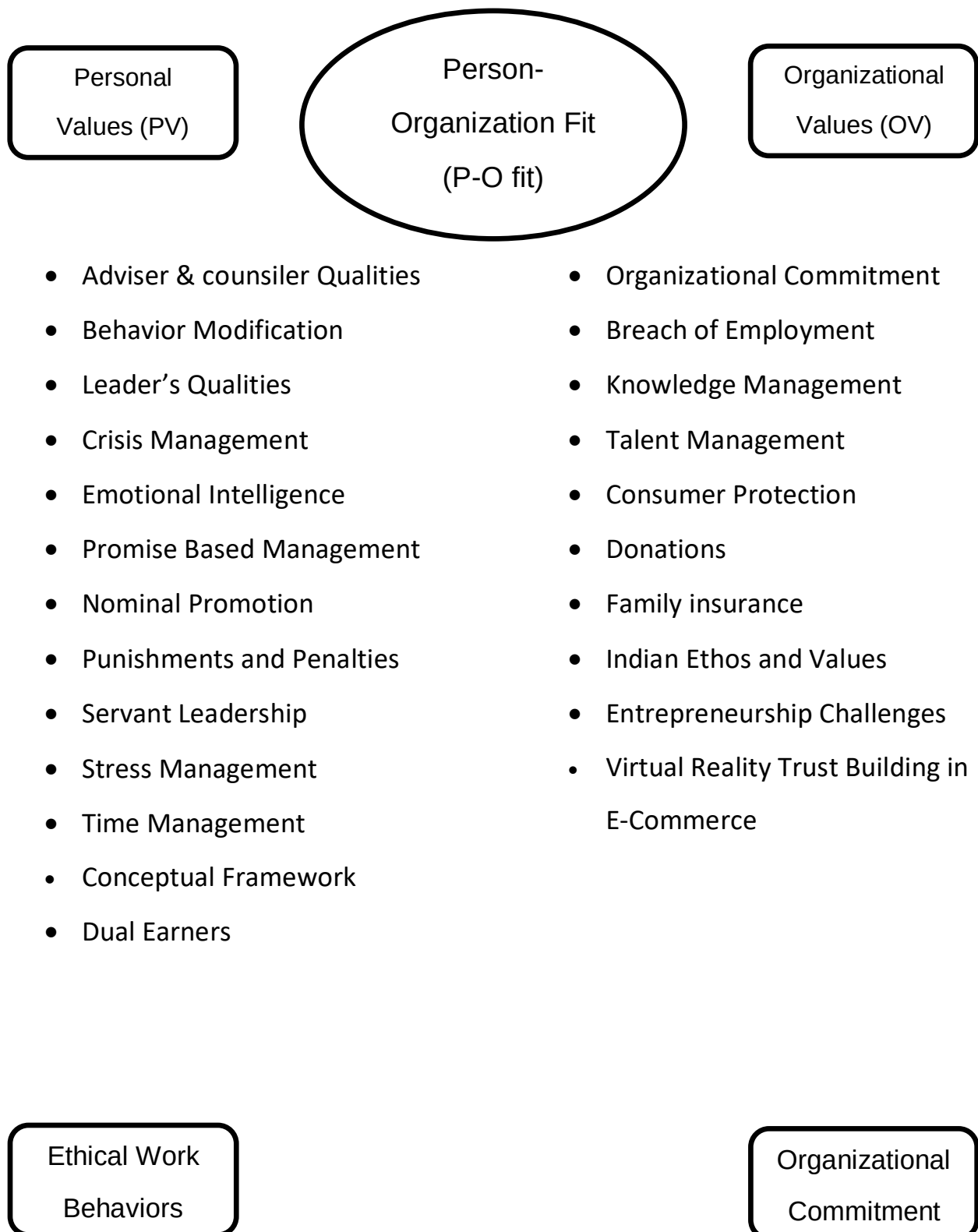
General Management Concepts from Periyapuranam

20. Indian Ethos and Values In Modern Management from Periyapuranam
21. Conceptual Framework Concept from Periyapuranam
22. Dual Earners from Periyapuranam

Strategic Management Concepts from Periyapuranam

23. Entrepreneurship Challenges from Periyapuranam

This Study shows how the concept related to management from periyapuram help the organization of the understanding level



CHATPER IV - QUANTITATIVE CONTENT ANALYSIS

In spirituality, every saint has an excellent role model to society. Unusually people good at teaching have to live lives of goodness, Act the as channels of God's power, Intercessor; Generous, unselfish behavior and having a special relation to all that is holy, so that they are able to interpret God and holiness for others. In periyapuranam, many characters have a role model to the modern society for this study the researcher narrates the management qualities from the periyapuranam characters. There are:

- Organization Behavior Concepts from Periyapuranam
- Human Resource Management Concepts from Periyapuranam
- Marketing Management Concepts from Periyapuranam
- Financial Management Concepts from Periyapuranam
- General Management Concepts from Periyapuranam
- Strategic Management Concepts from Periyapuranam

In periyapuranam, many saints are lead by the spiritual intelligence or uncontrollable factor in spiritual concept it known as lord shiva but the management point of view it treat as a proprietor of the organization. In every saint's life, we would learn a personal values and organizational values so every saint's life is the lesson for the society. In the saints life, we would learn discipline, respect, intelligence, confident, rights, commitment, honesty, self control, promise, genuine, truth and responsiplity and their qualities were in future.

HUMAN RESOURCE MANAGEMENT CONCEPTS FROM PERIYAPURANAM

With this chapter, the researcher narrates the Human Resource Management related management concepts with the help of periyapuram. He mentions thirty devotee's stories and coat 11 Modern human resource management concepts with the Meta analysis method. Therefore stories of Ilayankudi Mara Nayanar, Kannappa Nayanar, Murthi Nayanar, Kaliya Nayanar, Kanampulla Nayanar, Gnana Sambandhar, Thiru Mular, Kaari, Sirappuli, Aiyadigal Kadavarkon, Rudhra Pasupathi, Perumizhalai Kurumba Nayanar, Sundaramuurthi Nayanar, Thiru Kurippu Thonda Nayanar, Amaraneedhi Nayanar, Karaikal Ammaiyar, Eripatha Nayanar, Arivattaya Nayanar, Chandeswara Nayanar, Sakthi Nayanar, Kazharsinga Nayanar, Seruthunai Nayanar, Eyarkon Kalikama Nayanar, Kotpuli Nayanar, Viranmeenda Nayanar, Apputhi Nayanar, Siruthondar Nayanar, Anaya Nayanar, Thiru Neelaganda Yazhpanar and Thiru Nalai Povar Nayanar has been selected and concepts of Breach Of Employment, Crisis Management, Emotional Intelligence, Knowledge Management, Promise Based Management, Nominal Promotion, Punishments And Penalties, Servent Leadership, Stress Management, Talent Management, Time Management has been reveled.

HUMAN RESOURCE MANAGEMENT

Human resource management (HRM) is the process of employing people, training them, compensating them, developing policies relating to them, and developing strategies to retain them. As a field, the HRM has undergone many changes over the last twenty years, giving it an even more important role in today's organizations. In the past, HRM meant processing payroll, sending birthday gifts to employees, arranging company outings, and making sure forms were filled out correctly in other words, more of an administrative role rather than a strategic role crucial to the success of the organization. Jack Welch, former CEO of General Electric and management guru, sums up the new role of HRM: "Get out of the parties and birthdays and enrollment forms.... Remember, HR is important in good times, HR is defined in hard times."¹

¹ American Psychological Association, "Key Findings," news release, n.d., accessed April 17, 2011, <http://www.apa.org/news/press/releases/stress/key-findings.aspx>.

Human Resource Management (HRM) is a relatively new approach to managing people in any organisation. People are considered the key resource in this approach. It is concerned with the people dimension in management of an organisation. Since an organisation is a body of people, their acquisition, development of skills, motivation for higher levels of attainments, as well as ensuring maintenance of their level of commitment are all significant activities. These activities fall in the domain of HRM. Human Resource Management is a process, which consists of four main activities; namely acquisition, development, motivation, as well as maintenance of human resources.

FUNCTIONS OF HUMAN RESOURCE MANAGEMENT

The main functions of human resource management are classified into two categories: (a) Managerial Functions and (b) Operative Functions

(a) Managerial Functions following are the managerial functions of Human Resources Management.

1. Planning: The planning function of human resource department pertains to the steps taken in determining in advance personnel requirements, personnel programmes, policies, etc. After determining how many and what type of people are required, a personnel manager has to devise ways and means to motivate them.

2. Organisation: Under organisation, the human resource manager has to organise the operative functions by designing the structure of relationship among jobs, personnel and physical factors in such a way so as to have maximum contribution towards organisational objectives. In this way, a personnel manager performs the following functions:

- (a) Preparation of task force;
- (b) Allocation of work to individuals;
- (c) Integration of the efforts of the task force;
- (d) Coordination of work of individual with that of the department.

3. Directing: Directing is concerned with initiation of organised action and stimulating the people to work. The personnel manager directs the activities of people of the organisation to get its function performed properly. A personnel manager guides and motivates the staff of the organisation to follow the path laid down in advance.

4. Controlling: It provides the basic data for establishing standards, makes job analysis and performance appraisal, etc. All these techniques assist in effective control of the qualities, time and efforts of workers.

(b) Operative Functions: The following are the Operative Functions of Human Resource Management:

1. Procurement of Personnel: It is concerned with the obtaining of the proper kind and number of personnel necessary to accomplish organisation goals. It deals, specifically, with such subjects as the determination of manpower requirements, their recruitment, selecting, placement and orientation, etc.

2. Development of Personnel: Development has to be achieved with the increase through training, skill that is necessary for proper job performance. In this process various techniques of training are used to develop the employees. Framing a sound promotion policy, determination of the basis of promotion and making performance appraisal are the elements of personnel development function.

3. Compensation to Personnel: Compensation means determination of adequate and equitable remuneration of personnel for their contribution to organisation objectives. Determining the monetary compensation for various jobs is one of the most difficult and important function of the personnel management. A number of decisions are taken into the function, viz., job-evaluation, remuneration, policy, incentive and premium plans, bonus policy and co-partnership, etc. It also assists the organisation for adopting the suitable wages and salaries, policy and payment of wages and salaries in right time.

4. Maintaining Good Industrial Relation: Human Resource Management covers a wide field. It is intended to reduce strifes, promote industrial peace, provide fair deal to workers and establish industrial democracy. If the personnel manager is unable to make harmonious relations

between the management and the labour Industrial unrest will take place and millions of man-days will be lost. If labour management relations are not good, the moral and physical condition of the employee will suffer, and it will be a loss to an organisation vis-a-vis a nation. Hence, the personnel manager must create harmonious relations with the help of sufficient communication system and co-partnership.

5. Record Keeping: In record-keeping, the personnel manager collects and maintains information concerned with the staff of the organisation. It is essential for every organisation because it assists the management in decision making such as in promotions.

6. Personnel Planning and Evaluation : Under this system, different type of activities are evaluated such as evaluation of performance, personnel policy of an organisation and its practices, personnel audit, morale, survey and performance appraisal, etc.

IMPORTANCE OF HUMAN RESOURCE MANAGEMENT

Human Resource Management has a place of great importance. According to **Peter F. Drucker**, The proper or improper use of the different factors of production depends on the wishes of the human resources. Hence, besides other resources, human resources need more development. Human resources can increase cooperation, but it needs proper and efficient management to guide it.

Importance of personnel management, in reality is the importance of labour functions of personnel department which are indispensable to the management activity itself. Because of the following reasons human resource management holds a place of importance:

1. It helps management in the preparation adoption and continuing evolution of personnel programmes and policies.
2. It supplies skilled workers through scientific selection process.
3. It ensures maximum benefit out of the expenditure on training and development and appreciates the human assets.
4. It prepares workers according to the changing needs of industry and environment.

5. It motivates workers and upgrades them so as to enable them to accomplish the organisation goals.
6. Through innovation and experimentation in the fields of personnel, it helps in reducing costs and helps in increasing productivity.
7. It contributes a lot in restoring the industrial harmony and healthy employer-employee relations.
8. It establishes mechanism for the administration of personnel services that are delegated to the personnel department.

Thus, the role of human resource management is very important in an organisation and it should not be undermined, especially, in large scale enterprises. It is the key to the whole organisation and related to all other activities of the management i.e., marketing, production, finance etc.

Human Resource Management is concerned with the managing people as organizational resources rather than as factors of production. It involves a system to be followed in business firm to recruit, select, hire, train and develop human assets. It is concerned with the people dimension of an organization. The attainment of organizational objectives depends, to a great extent, on the way in which people are recruited, developed and utilized by the management. Therefore, proper co-ordination of human efforts and effective utilisation of human and others material resources is necessary.

CRISIS MANAGEMENT CONCEPT FROM PERIYAPURANAM

CRISIS MANAGEMENT

Crisis management is the process by which an organization deals with a major event that threatens to harm the organization, its stakeholders, or the general public. The study of crisis management originated with the large-scale industrial and environmental disasters in the 1980s.

Three elements are common to a crisis: (a) a threat to the organization, (b) the element of surprise, and (c) a short decision time. Venette argues that "crisis is a process of transformation

where the old system can no longer be maintained." Therefore, the fourth defining quality is the need for change. If change is not needed, the event could more accurately be described as a failure or incident.

Crisis management is a situation based management system that includes clear roles and responsibilities and process related organizational requirements company-wide. The response shall include action in the following areas: Crisis prevention, crisis assessment, crisis handling and crisis termination. The aim of crisis management is to be well prepared for crisis, ensure a rapid and adequate response to the crisis, maintaining clear lines of reporting and communication in the event of crisis and agreeing rules for crisis termination.

CRISIS MANAGEMENT CONSISTS OF DIFFERENT ASPECTS INCLUDING

- Methods used to respond to both the reality and perception of crises.
- Establishing metrics to define what scenarios constitute a crisis and should consequently trigger the necessary response mechanisms.
- Communication that occurs within the response phase of emergency-management scenarios.

Crisis-management methods of a business or an organization are called a crisis-management plan. Crisis management is occasionally referred to as incident management; although several industry specialists such as Peter Power argue that the term "crisis management" is more accurate.

A crisis mindset requires the ability to think of the worst-case scenario while simultaneously suggesting numerous solutions. Trial and error is an accepted discipline, as the first line of defense might not work. It is necessary to maintain a list of contingency plans and to be always on alert. Organizations and individuals should always be prepared with a rapid response plan to emergencies which would require analysis, drills and exercises.

The credibility and reputation of organizations is heavily influenced by the perception of their responses during crisis situations. The organization and communication involved in responding to a crisis in a timely fashion makes for a challenge in businesses. There must be

open and consistent communication throughout the hierarchy to contribute to a successful crisis-communication process.

The related terms emergency management and business continuity management focus respectively on the prompt but short lived "first aid" type of response (e.g. putting the fire out) and the longer-term recovery and restoration phases (e.g. moving operations to another site). Crisis is also a facet of risk management, although it is probably untrue to say that crisis management represents a failure of risk management, since it will never be possible to totally mitigate the chances of catastrophes' occurring.

Araña and León²(2008) focused their study on the short-term impacts of a crisis. As a business case, they analyzed the 9/11 terrorist attack in the United States. They found that previous research primarily focused on the long-term effects on tourism demand in the region affected by the crisis, but not on immediate micro-effects of the terror events on the tourists themselves. As the tourists prefer to travel to safe and tranquil destinations, their main goal is to minimize the risk of becoming a victim of a terrorist attacks (Neumayer³, 2004).

Sönmez and Graefe⁴ (1998) explored the relationship between the destination choice process and terrorism risks. They found that there are significant similarities between the definitions of tourism and terrorism. Terrorism is defined as crossing international borders, targeting citizens of many nations and making use of international travel and communication technologies. A slightly modified version of this definition could also be applied to the concept of international tourism

Hystad and Keller⁵ (2008) conducted a long-term study on the effects of a forest fire disaster on the tourism industry. Based on this study, they developed a model for crisis management. They identified a media management and marketing strategy, communication and

² Araña, J. E. and León, C. J. (2008). The Impact of Terrorism on Tourism Demand. *Annals of Tourism Research*. 35 (2), pp. 299-315.

³ Neumayer, E. (2004). The Impact of Political Violence on Tourism. *Journal of Conflict Resolution*. 48 (2), pp. 259-281.

⁴Sönmez, S. F. and Graefe, A. R. (1998). Influence of Terrorism Risk on Foreign Tourism Decisions. *Annals of Tourism Research*. 25 (1), pp. 112-144.

⁵ Hystad, P. W. and Keller, P. C. (2008). Towards a Destination Tourism Disaster Management Framework. Long-term Lessons from a Forest Fire Disaster. *Tourism Management*. 29, pp. 151-162.

coordination with emergency organizations and tourism businesses as the most important tasks previous and during a disaster.

According to Xu and Grunewald⁶ (2009) crisis management can be organized in three steps. The first step is disaster prevention and planning. The proactive crisis management contains the development of coping strategies. Furthermore, an awareness strategy is developed to generate cognition of the vulnerability and capability for all parties involved. In the second step, strategic implementation and resolution, the key point is effective stakeholder collaboration. Each stakeholder needs to be made fully aware of its role under critical circumstances, so that effective coping strategies and resource management approaches can be put into practice. Thirdly, evaluation and feedback on the current crisis are used to be able to prepare for further crises. Furthermore, re-investments have to be managed to create more resilient surroundings and to boost the confidence in the affected region.

Hayes and Patton⁷ (2001) developed an approach for the design and implementation of proactive crisis-management strategies. Their strategic approach includes four steps: Strategic dimensions, risk assessment, crisis management organization and operations and crisis resolution and recovery. The key elements of their approach are the identification and evaluation of risks, approaches for appropriate action in disaster situations and effective communication strategies.

Ghaderi, Mat Som and Wang⁸ (2014) introduced one further fundamental success factor for effective crisis management. In their study, they outlined the importance of knowledge and organizational learning. Starting with knowledge acquisition, tourism organizations constantly need to scan their environment and collect as much information as possible. This information is then shared within the organization in order to diffuse the knowledge among all parties involved. Once all the business entities are informed, the knowledge can be applied to tackle the negative impacts of the crisis.

⁶ Xu, J. and Grunewald, A. (2009). What Have We Learned? A Critical Review of Tourism Disaster Management. *Journal of China Tourism Research*. 5 (1), pp. 102-130.

⁷ Hayes, D. and Patton, M. (2001). Proactive Crisis-Management Strategies and the Archaeological Heritage. *International Journal of Heritage Studies*. 7 (1), pp. 37-58.

⁸ Ghaderi, Z., Mat Som, A. P. and Wang, J. (2014). Organizational Learning in Tourism Crisis Management: An Experience from Malaysia. *Journal of Travel & Tourism Marketing*. 31 (5), pp. 627-648.

ILAYANKUDI MARA NAYANAR

Ilayankudi Mara Nayanar was a farmer. Maranar was his name: he lived in a village called Ilayankudi. He was a great devotee of Lord Siva and His devotees. He took the greatest pleasure in serving them. This Sadhana was known as Maaheswara Pooja (or worship of the devotees of Mahesvara or Lord Siva). It is described as follows: ‘On seeing a devotee of Lord Siva, with the external marks of Vibhuti, Rudraksham, etc., taking him as Lord Siva Himself, welcoming him, prostrating before him, washing his hands and feet, drinking that water (Charanamrit), giving him a seat, worshipping him with flowers, Doopa, Deepa, and Naivedya, pleasing him with sweet words, thanking the Lord for the opportunity, and accompanying the



guest for some distance while sending him away these constitute Maaheswara Pooja. This is also included in Chariyai (one of the main Saivite disciplines).’ Offering food to the Lord’s devotees had purified his heart and made him a fit receptacle for the grace of God.

Nayanar’s wealth melted away. His wealth had left him, but not his virtue. On the contrary, his devotion to the Lord and His devotees grew more and more intense. Nayanar sold all his property and had to sell even himself in order to be able to serve the devotees of the Lord. One day, it was raining heavily. Nayanar and his wife were starving. No one came forward to help them. Finally, he bolted the door and was about to fall asleep. Just then he heard a knock at the door, and, on opening it, found a Siva Bhakta standing in front of the house, drenched with rain. Nayanar at once took the guest inside, dried his body and gave him fresh clothes to wear. ‘Rest awhile, Swami, while we prepare some food for you to appease your hunger,’ said Nayanar and told his wife of his predicament: there was nothing to offer the devotee of the Lord. But, the devout wife suggested that Nayanar could go into the backyard and collect the grain-seeds that they had just sown that

very day. Nayanar accepted the suggestion. On account of the heavy rain, the grains were floating and it was easy to collect them in a basket. As soon as he brought the grains, the wife fried and crushed them, and with the help of some greens that grew in their own backyard, cooked a nice dinner for the guest. Nayanar was supremely happy. And, as he went to awaken the guest, he discovered that he had disappeared. At the same time, Nayanar saw in sky, Lord Siva Who had come in the form of the devotee and Mother Parvathy showering their blessing on him and his wife. The Lord said: ‘Oh noble souls, I am highly pleased with your devotion. You will soon attain My Abode and live there forever.’

DISCUSSION

Ilayankudi Mara Nayanar

Ki.Va.Jagannathan⁹, A.S.Gnasambantham¹⁰, Thiru Muruga Kirupanatha Vaariyar¹¹, Durga Doss¹² say about Ilaiyan kudi maran Nayanar In periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss’s words. These author’s definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*On a night when it rained Maranar remained
Behind latched doors wallowing in soaring hunger
With nothing to relieve him.
It was thus, even thus, he welcomed his guest. (448)*

These lines tell the situation of the ilayankudi maranayanar life. In this situation make a history of his life.

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⁹ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.13

¹⁰ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹¹ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga Sri Variyar pathipagam, Chennai. pp.125

¹² Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.153

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*“Even though we have no food for ourselves
 We must yet fittingly feed him who is a devotee
 Of the Lord whose Consort is the daughter of Himavant.
 In what way do we, this achieve?” Thus he. (450)*

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*His wife replied him thus: “I see no other way.
 There are none to give us aught;*

This lines says discussion of ilayankudi maran nayanar and his wife about the how to handle the situation of the process.

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*He went his way feeling the ground with his feet;
 with his hands he gathered the germinating seeds
 which lay floating, into his basket, and filled it,
 and hastened home with the basket on his head. (457)*

This line says how to solve the crisis situation deal by the maran nayanar and his wife. He went his way feeling the ground with his feet with his hands he gathered the germinating seeds which lay floating, into his basket, and filled it and hastened home with the basket on his head he do their worship by his greatfull way of action.

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*His wife that awaited him at the threshold
 Received it, and in love washed the mire away
 From the seeds; then she spake to him thus:
 “To cook the grain there’s fuel none for the oven.”
 Then the great one pulled down the rafters of his roof
 That covered the house. O the house eternal! (458)*

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*With splintered rafter as fuel, she lit the oven
And fried the moist germinating grain into rice
Which she poured into a vessel and cooked.
This done the paragon of excelling chastity
Humbly addressed her husband thus:
“What shall we do for curry?”*

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*He thought: “The great devotee must have suffered much
By reason of his fatiguing journey and cruel hunger,”
Driven by love, he hastened to the backyard
And plied his feeling hands and gathered the greens
Which have grown a little in the small germinating pits;
It looked as though he plucked out Pasam by its root.*

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*The wife received the greens from the husband,
Sifted them clean and washed them well;
She put them in spotless vessels and with wonted skill
Prepared many a dish; old memories assailed her;
She consoled herself with the thought
That she could do that much at least.*

This line says maran nayanar’s wife make a good food for the saint with the help of backyard field rice and other thinks. He hastened to the backyard grown a little in the small germinating pits the wife received the greens from the husband and she cook well and serve well.

The story of Ilayankudi Maran Nayanar Puranam shows, one night raining time Ilayankudi mara nayanar’s house. There was nothing to offer the devotee of the Lord. But, the devout wife suggested that Nayanar could go into the backyard and collect the grain-seeds that they had just sown that very day. Nayanar accepted the suggestion. On account of the heavy rain, the grains were floating and it was easy to collect them in a basket. As soon as he brought the

grains, the wife fried and crushed them and with the help of some greens that grew in their own backyard, cooked a nice dinner for the guest. Nayanar was supremely happy.

From this situation Ilayankudi Maran Nayanar's wife makes a correct suggestion and decision so decision making concept is more important find from the story. And they collect the food items, from the natural sources in the easy way in a crisis situation; they handled in good idea and the concept of crisis management policy. Therefore Ilayankudi mara nayanar story which deals the decision making and crisis management concepts.

A crisis mindset requires the ability to think of the worst-case scenario while simultaneously suggesting numerous solutions. Ilayankudi Maran Nayanar's wife suggests valuable suggestion for her husband's workshop.

The term of Crisis management is a situation-based management system that includes clear roles and responsibilities and process related organizational requirements company-wide. Ilayankudi maran nayanar and his wife they are manage their crisis situation with the correct suggestion and decision.

In the modern thought of crisis management, crisis mind set, decision making already used in our forefathers life style.

SERVANT LEADERSHIP CONCEPT FROM PERIYAPURANAM

SERVANT LEADERSHIP

The philosophical foundation of servant leadership existed thousands of years ago. Servant leadership is a unique style of leadership ideology which flows against the grain of self interest human behavior. America's financial collapse has created need for leaders to unite with followers and defy the trade and industry meltdown. Servant leadership values reflect and heal the organizational needs necessary in pioneering the road to recovery from the economic recession. In this paper, servant leadership is characterized by listening, empathy, healing,

awareness, persuasion, conceptualizing, foresight, stewardship, commitment to growth, and community building (Spears, 2004¹³). The application of servant leadership principles creates increased job satisfaction and improves organizational productivity. Literature review, linking servant leadership to job satisfaction, data exist to conclude organizations which adopt servant leadership doctrines lead to success, significance and perform at higher levels.

Senge¹⁴ (1995) said that servant leadership is the leadership that is based on the democratic principle that all humans' belief in dignity and value and the power of leader stems from subordinates. This enables organization members to voluntarily participate in performing tasks within the department or team and promote their learning.

Sims¹⁵ (1997) maintained that servant leadership is the leadership that leader respects subordinates' dignity and value as human being and arouses their creative capability. He defined servant leader as a learner who promotes sharing of vision, a person who uses power to solve the thing that is necessary for others, a person who promotes cooperation with the community, a person who accepts other's opinions, a person who communicates with others honestly, and a person who encourages others.

Boyer¹⁶ (1999) defined servant leader as the leader who is delicate and listens carefully to others and encourages, his subordinates and colleagues to develop themselves ensure his/her authority. Finally,

CHARACTERISTICS OF SERVANT LEADERS

Robert Greenleaf's death in 1990 brought Larry Spears, President and C.E.O. of the Greenleaf Center for Servant Leadership, to the forefront of service leadership. Larry Spears expanded upon Greenleaf's writings and extracted ten common denominators of significant

¹³ Spears, L. (2004). Practicing servant-leadership. *Leader to Leader*, 34. Retrieved from: School of Leadership Studies (2005) 2-8

¹⁴ Senge, P. M, "Robert Greenleaf's Legacy: A new foundation for twenty-first century institutions, Reflection on leadership: How Robert K. Greenleaf's theory of servant-leadership influenced today's top management thinkers," New York: John Wiley & Sons, Inc., 1995.

¹⁵ Sims, B. J, "Servant-hood: Leadership for the group effectiveness," The Wharton School, University of Pennsylvania, 1997.

¹⁶ Boyer, G. B, "Turning points in the development of male servant-leaders," Unpublished doctoral dissertation, The Fielding Institute, 1999

importance characterizing servant leadership. All the ten characteristics become entwined within each other when advanced servant leadership initiatives are implemented

LISTENING

Successful people understand the incredible value of becoming a good listener. The ability to listen to others is the foundation to establishing relations with followers. The ability to intently listen to others is a learned trait (Spears, 2004). Woodrow Wilson, the twenty eighth American presidents once said “The ear of the leader must ring with the voices of the people (as cited in Maxwell, 2003, p. 41). Leaders should understand listening is meeting a need. If you wish to relate well with your employees, you must listen intently and absorb what they can offer. Employees understand a deaf ear equates to a closed mind. Servant leaders understand that listening gains knowledge. Listening is a wonderful benefit, it enables leaders to obtain information and find meaning in what is being said (Spears, 2004).

EMPATHY

Servant leaders strive to connect and understand people. Empathy begins with understanding a leader is responsible for managing a group, but comprehending the group is comprised of individuals (Spears, 2004). General Norman Schwarzkopf remarked, “I have seen competent leaders who stood in front of a platoon and all they saw was a platoon. But great leaders stand in front of a platoon and see it as 44 individuals, each of whom has aspirations, each of whom wants to live, each of whom wants to do good” (as cited in Maxwell, 1998, p. 58). Servant leaders personally know each follower and appreciate everyone has something productive to offer (Spears, 2004).

HEALING

Leaders possess the ability to heal his followers. The servant leader is a force of transformation, recognizing the human heart is fragile and life brings many tribulations into the work environment. Servant leaders understand the need to quickly identify hurting individuals and be of assistance in the healing process. Many times people hurt others which can seriously undermine goals and objectives of the organization. There is no greater way to forge relationships with others then by helping individuals overcome life’s obstacles. Achieving

wholeness together is a sure way to connect with people. Healing is usually a learning process; astute people grow from the yeast of their failures. Servant leaders understand the same number of people that can be healed is also the same number of people that can be hurt (Spears, 2004).

AWARENESS

Being aware of the organizational climate, especially, the moral and ethical issues enable leaders to better ascertain conflicts of interests. Establishing values within your organizations strengthens the ability to manage others. Leaders who possess the mental capability of being able to vicariously place themselves in other's shoes encompass an extraordinary attribute. The ability to clearly vision opposing views is a valuable administrative tool. Servant leadership promotes this very special yet unique human quality (Spears, 2004).

PERSUASION

Authoritarian leaders make decisions based on position and title, rather than persuasion. Servant leaders build effective group consensus in order to affect change. The ability to convince others to respond as a majority without using coercion is the foundation of teamwork. Leaders who ignore the principles of teamwork restrict the ability to lead and erode individual performance. This trait explicitly signifies the differences between authoritative leaders and servant leaders (Spears, 2004). Conceptualization: Servant leaders think beyond day to day realities and dream great things for the organization. Casting visions is critical to leaders because dreams are the institutions road map to the future. The most successful servant leaders understand far-reaching visions go beyond what the dreamer can accomplish (Spears, 2004). Conceptualization has true value, when it not only includes the workforce but adds value to them as well. Many a time the leaders fail to recognize, if the vision doesn't serve others and probably too small (Maxwell, 2003).

FORESIGHT

Foresight is the ability to learn from past mistakes and grow from failures (Spears, 2004). Proverbs 26:11 states "As a dog returns to his vomit so a fool repeats his folly" Foresight avoids making the same mistakes and many times predicts the outcome for decisions targeting the

future. There has been diminutive research referencing foresight, but it is believed to be more of an inborn characteristic than learned (Spears, 2004).

STEWARDSHIP

Personally holding are responsible for the success or failure of the organization is Stewardship, like service to others, personifies commitment to meeting the needs of others (Spears, 2004).

COMMITMENT TO THE GROWTH OF PEOPLE

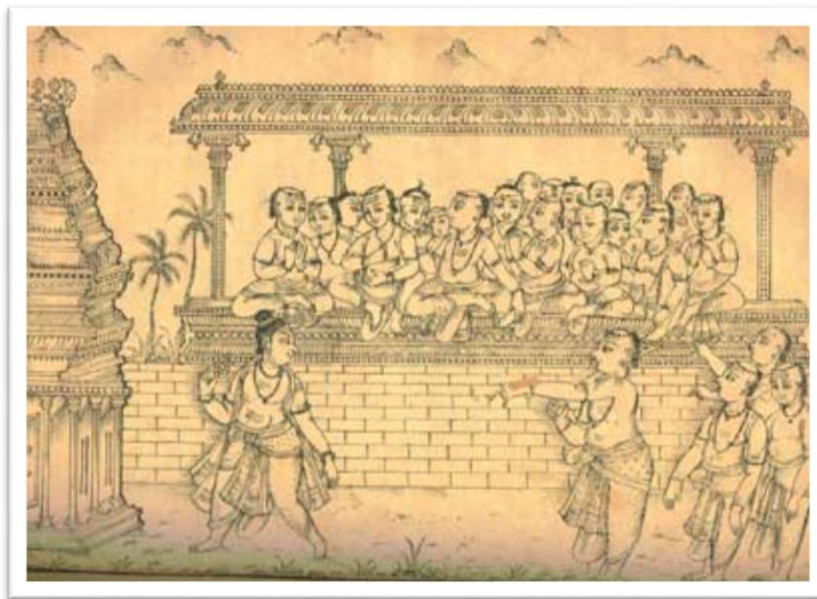
Peter Drucker, the father of modern management, said, “There seems to be little correlation between a man’s effectiveness and his intelligence, his imagination, or his knowledge...Intelligence, imagination, and knowledge are essential resources, but only effectiveness converts them into results. By themselves, they only set limits to what can be contained” (as cited in Blanchard, 2007, p.117). Servant leaders understand the dynamics of shared responsibility and delegation. Leaders understand employee’s strengths and weaknesses and assign tasks that mirror individual strengths. The energy behind leadership is to place followers in situations that cultivate success. Servant leaders contribute essential resources for continual growth and development (Spears, 2004).

BUILDING COMMUNITY

Servant leaders are perceptive to the influences in the workforce. Servant leaders believe much has been lost by the transition from local communities to large institutions as primary architects of shaping human lives. Greenleaf said: “All that is needed to rebuild community as a viable life form for a large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his own unlimitedly liability for a quite specific community-related group” (as cited in Spears, 2004, para. 20). The community is a reflection of the organizations workforce and servant leader’s service reaches beyond the boundaries of the institution. Service leaders contribute to the development of society’s moral fiber (Spears, 2004).

VIRANMEENDA NAYANAR

Viranmeenda Nayanar was a staunch devotee of Lord Siva. Through His grace, he was free from 'I'-ness and 'mine'-ness. He had equal vision. He served His devotees and attained purity of mind. To him worship of Siva Bhaktas was equal, if not even superior to the worship of Lord Siva Himself. He felt that no one could get Siva's grace without first worshipping Siva Bhaktas, and that he who worships even the Siva Lingam with all faith and devotion, would not attain salvation if he insults Siva Bhaktas. Daily he used to visit the temple. Before worshipping the Lord, he used to worship the Siva Bhaktas who might be found there. He left Sengunru on a pilgrimage and came to Thiruvavarur. One day, when he was worshipping the Lord, Sundaramurthi Nayanar came to the temple. Sundharar by-passed the Bhaktas who were in temple and went into the sanctum sanctorum to worship the Lord this upset Viranmeendar, who was observing this. He could not tolerate this insult to His Bhaktas. He said to Sundharar: 'You have insulted the Siva Bhaktas. By this act you have rendered yourself unfit to remain in the holy circle of Siva Bhaktas. Hence, you are excommunicated from this circle.' He added further: 'And, Siva, for having so thoughtlessly accepted such improper worship at your hands, He, too, shall be regarded as an outcaste from the divine fold.' So firm was his conviction that he



could thus 'reprimand' God Himself! In fact, it was Siva Himself Who spoke through him to instruct His Bhaktas in the proper attitude they should have towards His Bhaktas. Sundharar immediately understood Viranmeendar's inner Bhav towards the Bhaktas as well as towards Lord Siva, and prostrated before him. He then sang a

Padigam praising him. The Padigam melted Viranmeendar's heart so much that he greeted Sundharar and said: 'Your mind is well established in the service of Siva Bhaktas. You have got sincere devotion to them.' Lord Siva was greatly pleased with Viranmeendar's great steadfastness in his devotion to Siva Bhaktas. Thus, the Lord had revealed the great glory of the

Bhakta. He was then elevated to the blessed plane of the Siva Ganas where the Lord made him leader of the Ganas. Glory to such Bhaktas!

DISCUSSION

Viranmeenda Nayanar

Ki.Va.Jagannathan¹⁷, A.S.Gnasambantham¹⁸, Thiru Muruga Kirupanatha Vaariyar¹⁹, Durga Doss²⁰ say about Viranmeendar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*He declared Van-tondar to be anathema
as he coursed into the temple without first
hailing the holy devotees of Siva who lustrously thronged
In the Devasiriyam, rich in grace divine.
It was thus he was by Siva blessed;
Eke was he to be blessed by Him still further. (497)*

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*“Arooran who went straight without hailing
The holy devotees of Siva who bent
The sky-high Meru into a bow,
And also his ruling Lord who wears the crescent
On His crest and lakes as His jewels,
Are both taboo for us.” Thus he declared.*

¹⁷ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.19

¹⁸ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁹ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.142

²⁰ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.165

*Yet it is even from them he received grace pure.
Who can ever like unto him hail devotees thus? (498)*

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*For the world to thrive, for our own flourishing
and for the prospering of the goodly ways of Saivism
Aroorar composed and hymned (before Devasiriyar)
The Thiru-th-Tonda-th-Tokai; the Lord who was not to be
Comprehended by the Vedas rich in chhandas
Declared: “We abide where devotees are.”
Who can hymn the glory of the Lord who devoured
Poison which into nectar He transformed? (499)*

These lines describe the qualities of viranminda nayanar he was rice in grace divine and blessed by the lord shiva. Arooran who went straight without hailing the holy devotees of Siva who bent the sky-high Meru into a bow he makes a great awareness of his worship. Sekkizhar express the qualities of his actions he made a great awareness to the servants of lord shiva.

As the study indicates, the ten characteristics of an effective servant leader is a question of fundamental moral character. The world has become more complicated, and dynamic times require dynamic driven leaders. Servant leadership can manifest positive change in organizations, contrasting traditional autonomous leadership methods. When the followers recognize leaders place value on individuals, followers are more likely to perform at a higher level (Braham, 1999²¹). Research supports contemporary servant leadership philosophies perform above the norm in all types of private organizations.

Servant leadership has been evaluated, debated, and written about as a theoretical basis of leadership since Robert K. Greenleaf²² wrote his 1970 essay *The Servant as Leader* (Spears, 1996²³). Since that time little empirical evidence has been collected to demonstrate that this theory belongs among the ranks of more researched theories. If anything, servant leadership

²¹ Braham, J. (1999). The spiritual side, Industry Week, 48-56.
²² Greenleaf, R. (1970). The servant as leader. Newton Centre: The Robert K. Greenleaf Center.
²³ Spears, L. (1996). Reflections on Robert K. Greenleaf and servant-leadership. Leadership & Organizational Development Journal, 17 (7), 33.

theory seems poised to take its place as another popular leadership theory appealing to emotions, but holding little weight among those who seek empirical evidence that it is a viable and applicable theory of leadership. Much of the documented research in support of servant leadership is based on opinion, case study, and emotional arguments. In addition to the need for empirical research, the verbiage used must be clarified to define the characteristics and attributes of servant leadership rather than to describe them. Ample information can be found in the literature which illustrates how servant leadership looks in action, but one is challenged to find writings that define what it is. Laub (2004) notes the importance of establishing definitional terms associated with servant leadership to “create a benchmark for future challenges and revisions”. Without a definition of the theory, it is challenging for any researcher to determine if servant leadership could be effective in organizations. Few modern examples of leaders and organizations using servant leadership are available in the literature, and little formal inquiry has been done into determining whether servant leadership works in organizations and how it can be applied. The predominant correlation is to the Judeo-Christian religious figure of Jesus Christ. By invoking this emotionally striking ideal as representative of what one must aspire to in order to be a servant leader, the religious appeal of servant leadership is another factor which continues to drive its interest yet stymie serious research. As this ideal becomes more prominent, the vision of what a servant leader must be and it becomes increasingly difficult for one to argue against the ideal as truly representative. This paper will review a definition of servant leadership and models proposed for the research of servant leadership, it will attempt to break down the contradiction of terms in servant leadership, and it will challenge the engendered language used to describe servant leadership and the religious overtones embedded which continue to feed the emotional appeal.

Servant leadership played a vital role in both industrial management and modern management. Professor Greenleaf, in 1990, has mentioned about nine qualities of servant leadership. They are listening, healing, empathy, awareness, persuasion, forecasting, commitment to the growth of the people, building the community.

Viranmeenda Nayanmars has 5 qualities out of this above mentioned 9 qualities. He is the leader head of devotees group. Sundramoorthy nayanar didn't respect him and went inside the group. So, Viranmeenda nayanar was angry that sundramoorthy nayanar didn't respect him,

but he felt that he should have responsibility and should fight for his dignity and self respect. This, we may consider as healing of Viranmeenda nayanar. He spoke to all other devotees and creates awareness about their responsibility, respect and how they should get it. He is committed to his group people. Similarly, servant leadership played a vital role in the employee's growth in an organization. Since, Sundramoorthy nayanar spoiled the reputation in the gathering of all 63 nayanmars; Viranmeenda Nayanar attempted to restore their dignity, honour and help to develop the growth of people by creating awareness. A servant leader should show their strength in unity. Viranmeenda nayanar showed his dignity, strength to sundramoorthy nayanar and to lord shiva. Viranmeenda nayanar is a good servant leader. Though Professor Greenleaf has invented the concept of servant leadership, it was already narrated in our forefather's life.

STRESS MANAGEMENT FROM PERIYAPURANAM

STRESS MANAGEMENT

Stress management refers to the wide spectrum of techniques and psychotherapies aimed at controlling a person's levels of stress, especially, chronic stress, usually for the purpose of improving everyday functioning.

In this context, the term 'stress' refers only to a stress with significant negative consequences, or distress in the terminology advocated by Hans Selye, rather than what he calls stress, a stress whose consequences are helpful or otherwise positive. Stress produces numerous physical and mental symptoms which vary according to each individual's situational factors. These can include physical health decline as well as depression. The process of stress management is named as one of the keys to a happy and successful life in modern society. Although life provides numerous demands that can prove difficult to handle, stress management provides a number of ways to manage anxiety and maintain overall well-being. Despite stress often being thought of as a subjective experience, the levels of stress are readily measurable, using various physiological tests, similar to those used in polygraphs

Many practical stress management techniques are available, some for use by health professionals and others, for self-help, which may help an individual reduce their levels of stress, provide positive feelings of control over one's life and promote general well-being. Evaluating

the effectiveness of various stress management techniques can be difficult, as limited research currently exists. Consequently, the amount and quality of evidence for the various techniques varies widely. Some are accepted as effective treatments for use in psychotherapy, whilst others with less evidence favoring them are considered alternative therapies. Many professional organizations exist to promote and provide training in conventional or alternative therapies. There are several models of stress management, each with distinctive explanations of mechanisms for controlling stress. Much more research is necessary to provide a better understanding of which mechanisms actually operate and are effective in practice.

Weiss M.²⁴ (1983) The Author investigated the sources of Job stress that is linked to Job dissatisfaction, Job-related tension and anxiety and reduced productivity and effectiveness. He tried to reduce sources of stress so that he can prevent the deleterious health consequences. Through his study he determined the potential of social support that alleviate the deleterious consequences of stress.

Gladies J. J. & Kennedy V.²⁵ (2011) revealed a significant correlation between the Organizational Climate and Job Stress among the women working in IT companies of India. According to him, learning how to manage stress is a very crucial issue that should be developed in IT companies so that they can reduce or eliminate the causes of stress and poor working environment.

Charu M.²⁶ (2013) in his study, stated that higher stress is directly proportional to quality of work life for IT professionals. He outlined few factors namely fair pay structure, steady role demands, supervisory support, congenial job environment, capability fit of the job, role autonomy and stress that directly affect the quality of work life. The main reason of stress amongst the associates of IT industry is the rapid change in technology.

²⁴ Madeline Weiss, MIS March 1983, Work Stress and Social Support , Effects of Work Stress and Social Support on Information Systems Managers

²⁵ Mrs. J. Juliet Gladies, Dr. Vijila Kennedy, Impact of Organizational Climate on Job Stress for women employees in Information Technology sector in India, Volume 2, Issue 6 (June, 2011),Asia Pacific Journal of Research in Business Management.

²⁶ Mohla Charu, Effect of Occupational Stress on QWL: Amongst the Associates of IT Industry, Vol. 6 (5) May (2013), Advances In Management

Khalid A.²⁷ (2012) states about the direct relationship between the stress and job performance in any organization. To improve the performance of an individual in an organization an employee should receive good support from their leaders. Hence, a supportive leader can improve the performance of an employee even at unfavorable situations.

Urska Treven, Sonja Treven & Simona Sarotar Zizek²⁸ (2011) discuss organizations, where the workers are said to be stressed is more likely to be unsuccessful in the competitive market. Various approaches of managing stress, good work organization and good management are the effective ways of preventing stress. He categorized stress broadly into three main types; they are a) Transient Stress b) Post Traumatic Stress Disorders (PTSD) c) Chronic Stress.

Richardson²⁹ (2008) in his classification of stress interventions finds primary, secondary and tertiary. He suggested all the employees to adopt relaxation training intervention for stress management which is the easiest and least expensive approach to implement.

P.S. Swaminathan, & Rajkumar S.³⁰ (2013) conducted a study that focused on the levels of stress among the age group, profession, different varieties of jobs, hours of work and the influence of work environment on the degree of stress faced by employees. Stress in an employee is very individual in nature. His study indicates about an optimum level in which every individual can perform with his full capacity. He has identified three conditions responsible for work stress they are a) Role overload b) Role self distance c) Role stagnation.

Satija S. & Khan W.³¹ (2013) view the occupational Stress as same as Job Stress that need to be controlled at the workplace otherwise it will affect negatively employee's work attitudes and behavior. He conducted a study to investigate the relationship between Emotional

²⁷ Afsheen Khalid, Role of Supportive Leadership as a Moderator between Job Stress and Job Performance, Vol. 4, No. 9, pp. 487-495, Sep 2012, Information Management and Business Review.

²⁸ Urska Treven, Sonja Treven and Simona Sarotar Zizek, Effective approaches to managing stress of employees, Volume 4, Issue 10 (2011), pp. 46-57, Review of Management Innovation & Creativity

²⁹ Richardson, K.M., & Rothstein, H.R. (2008) Effects of occupational stress management intervention programs: A meta-analysis. Journal of Occupational Health Psychology, 13(1), 69-93.

³⁰ P.S. Swaminath, Dr. S. Rajkumar, Stress levels in Organizations and their Impact on Employees' Behaviour, BVIMR Management Edge, Vol. 6, No. 1 (2013) PP 79-88

³¹ Sarvesh Satija and Waheeda Khan Emotional Intelligence as Predictor of Occupational Stress among Working Professionals, Vol. XV Issue 1 March 2013, A Peer Reviewed Research Journal.

Intelligence and Occupational Stress. The findings of his study revealed that Emotional Intelligence as a significant predictor of Occupational Stress.

Bhatti N. ,Shar H. A., Shaikh F. M. & Nazar M. S.³² (2010) classified stressors broadly into two main types-a)Extra-Organizational and b) Intra-Organizational Stressors. According to his study he predicted that the major causes of stress are firstly workload that causes 25% of stress, secondly timings that results 16% of stress, thirdly climate that causes 11% of stress.

Kodavatiganti K & Bulusu V.³³ (2011) has a clear understanding of the phenomenon that causes stress among the academicians. According to the article women educators face comparatively higher level of stress than men counterparts. The stress amongst the academicians are caused because of lengthy working hours, inadequate resources and long working hours, classrooms that are over filled.

Sharma S., Sharma J. & Devi A.³⁴ (2012) consider the The level of stress within a role as varying because of individual differences in mindset, age, gender, and their performance in job. However, various factors that influence stress are age where the younger employees are more stressed as compared to other employees, level of qualification, pay, authorities of control, awards, word of praise, improved designations and working couples. The study recommended a reinforcement approach that should be positive in nature so as to reduce the degree of stress at the workplace.

Rosasa J. H. A, Blevinsb R. C. , Gaoc H. ,Tengb W. Y. & White J.³⁵ (2011) indicate the levels of stress that differ by occupational position, and not by age and gender. The analysis shows that female had higher stress rates than males. The main problems faced by students due to stress are sleeping problems, depression and irritability.

³² Dr. Nadeem Bhatti, Amir Hussain Shar, Faiz.M.Shaikh and Muhammad Suhail Nazar, Causes of Stress in Organization, a Case Study of Sukkur, Vol. 5, No. 11 ; November 2010, International Journal of Business and Management

³³ Karuna Kodavatiganti & Viswanadham Bulusu, Stress Indicators and its Impact on Educators, Vol.7(2): 88-96, SIES Journal of Management, March 2011.

³⁴ Suparn Sharma, Jyoti Sharma, Arti Devi, Role Stress Among Banking Sector Employees: A Logit Approach, Vol. XI, No. 3, 2012, The IUP Journal of Organizational Behavior

³⁵ José Humberto Ablanado-Rosas, Randall C. Blevins, Hongman Gao, Wen-Yuan Teng, Joann White, The impact of occupational stress on academic and administrative Staff, and on students: an empirical case analysis, Vol. 33, No. 5, October 2011, 553–564, Journal of Higher Education Policy and Management

Srivastav A.K.³⁶ (2010) focuses on the nature of role that causes stress. It says role performance encountered the problems of stress so they should be tried to reduce or eliminated. The nature of role stress is found to be heterogeneous which cannot be dealt with one uniform solution or intervention as a whole. Hence, specific problem related solution or interventions should be adapted for better organizational performance and effectiveness.

A.Y. Tatheer³⁷ (2013) states that majority of the bankers of Pakistan claim that they are highly stressed because of their jobs that not only affect their performance in banks but also equally affect their health and personal life. They also declare that the organizational politics and bureaucracy are the main reasons of stress in their banks.

Michailidis M. and Georgiou Y.³⁸ (2005) focus on the degree of occupational stress that is influenced by the factors like level of education, various patterns of their relaxation and any other habits like drinking or smoking. The implications say that consuming alcoholic drinks is the main factor that determines the degree of occupational stress in an individual.

Sinha V. and Subramanian K.S.³⁹ (2012) highlight the various levels of organization experience different kind of organizational role stress. They state that stress is influenced by various factors like shortage of resources, inadequacy within a person and overload with a role, stagnation of a role and isolation and expectation of a role.

Pratibha G.⁴⁰ (2010) identifies the impact of distress level on the quality of life is negative that may result to serious burnout problems in private banks. The distress level in the banks can only be reduced by various stress management programmes or interventions that would also improve the quality of work life.

³⁶ Avinash Kumar Srivastav, Heterogeneity of role stress, Vol. 18 Issue 1, June 2010, Research and Practice in Hunnan Resource Management

³⁷ Thomas Tatheer Yawar Ali, Stress Management in Private Banks of Pakistan, Journal of Emerging Trends in Economics and Management Sciences, 2013 (JETEMS) 4(3):308-320

³⁸ Maria Michailidis and Yiota Georgiou, Employee occupational stress in banking, Work 24 (2005) 123–137

³⁹ Vinita Sinha and K.S. Subramanian, Organizational Role Stress across Three Managerial Levels: A Comparative Study, July/August 2012, Global Business and Organizational Excellence.

⁴⁰ Garg Pratibha, Stress Management among Private Sector Banking Professionals, Vol. 3 (9) Sep. (2010), Advances In Management

Karthik R.⁴¹ (2013) discusses Employee's performance at work as influenced by stress that can be either positive or negative. The employee's performs better if they face low to moderate amount of stress. Hence, it aims at reducing the level of stress rather than eliminating stress completely.

APPUTHI NAYANAR

⁴¹ Karthik R. , A Study on Stress Management in Coromandel Engineering Company Limited, Chennai, Vol. 6 (2) Feb. (2013), Advances In Management



Apputhi had heard of the glories of Thirunavukkarasar or Appar. He had heard of how God's grace made the stone float and how Appar rode on it and floated on the sea and went to a place of safety. Even though he had not seen Appar, he had taken him as his Guru, and literally worshipped Appar. He knew

that Lord Siva Himself, out of compassion for the spiritual aspirants, appeared as the Guru. He meditated on the lotus feet of the Guru. He had named all his children 'Thirunavukkarasu': and all the household articles had also been named after the Guru. He had erected a number of water-sheds, for the service of pilgrims, and had named all of them after the Guru. Thus, had he ensured that he would have constantly remembered the Guru, and experience his grace Appar himself passed through Tingalur one day. He went into one of the water-sheds. He was surprised to see his own name everywhere. He found out from some other pilgrims that the shed had been erected by Apputhi and went to meet him. Apputhi received the Siva Bhakta (though he did not know who it was) with great devotion. Appar said: 'Oh noble soul, I have heard a lot about your greatness and glory. I wanted to pay my respects personally to you. Please tell me, why you have named the water-shed after somebody, and not yourself.' Apputhi was upset at this casual reference to the blessed name of his Guru. He said: 'Oh friend, though you appear to be a Siva Bhakta, you do not seem to know Thirunavukkarasu Swamigal, who through the grace of the Lord withstood successfully, all the persecutions of the Pallava king and re-established Saivam. Have you not heard how the king tied him to a stone and threw him into the sea, and how he floated back to the shore? Who are you?' Appar was very much moved by Apputhi's devotion and replied: 'I am that humble soul who fell a victim to severe colic and then took shelter under the Lord's Feet. I am that humble soul who, due to the grace of Lord Siva, got cured of that disease and returned to Saivam.' Look at the difference between the two descriptions! Apputhi

remembers the glory of Appar: whereas Appar chooses to recall his own failing (to preserve his humility) and the Lord's supreme saving grace. As soon as he heard this, Apputhi understood that the Siva Bhakta was none other than Appar and was overjoyed. He worshipped Appar, along with his wife and prayed to Appar to accept his Bhiksha (food). While their son had gone to the garden to bring a banana leaf, for Appar to use as his plate, the boy was bitten by a cobra. The son of a Nayanar: he was also a great devotee of the Lord! He ran to the mother eager to fulfil his duty. He handed the leaf to his mother and immediately fell down dead. Apputhi did not want to let this disturb his worship of Appar Swamigal: and, therefore, hid the corpse. He invited Appar to have his meal. Appar sat down and blessed Apputhi and his wife with Bhasma, and then called for their son. Apputhi tactfully replied: 'He is not in a position to come.' Appar sensed that there was something wrong and asked Apputhi to tell him the truth. Apputhi informed him what had happened. Immediately Appar got up and asked Apputhi to lay the corpse in front of the temple: and he himself sang a song. A miracle took place. The boy got up, as if from sleep. All were happy, except the parents of the boy. They regretted that this incident had caused some delay in Appar having his meals! Such is the nature of true devotion. Appar immediately took his meals and blessed the family. Appar lived in Apputhi Adigal's house for some time. Apputhi gained the grace of the Lord, by his wonderful devotion to his Guru, Appar Swamigal.

SIRUTHONDAR NAYANAR

Paranjyoti was a family of army commanders. Once, at the instance of his king, he



waged war with a North Indian king, defeated him and returned with a big booty. The king was highly pleased. The minister informed the king that Paranjyotiar was able to achieve the victory because of his intense devotion to Lord Siva. This shocked the king, who was a Siva Bhakta himself: he

regretted having compelled a Siva Bhakta to wage a bloody war. He called Paranjyotiar, apologised for having sent him, a Siva Bhakta to war, and, after giving him rich presents, sent him back to his village, with the request that he should henceforth engage himself in His Pooja. Paranjyotiar returned to his village and from that time was engaged in the worship of the Lord and His Bhaktas. He would not eat without first feeding a Siva Bhakta. He regarded himself as the lowly servant of the Lord and His Bhaktas: hence the name Siruthondar (small servant). Lord Siva wanted to bring out the glory of this noble saint. So, one day He appeared in front of Siruthondar's house, in the guise of a Vairavar. He enquired of Siruthondar's maid-servant, Sandana Nangaiyar, whether her master was at home. She said: 'No, he has gone in search of a Siva Bhakta, without feeding whom he would not take his food.' But, afraid lest this Siva Yogi should go away, she entreated him to come into the house. The mendicant would not: 'I shall not enter the house in which a woman is alone.' Siruthondar's wife Thiruvengattu Nangaiyar heard these words and came out hurriedly and prayed to the Vairavar to stay in the house till the husband returned. The Vairavar repeated his objection and said: 'When he comes back tell him I am under the tree near the temple.' The Vairavar went away. Immediately afterwards, Siruthondar returned. His wife told him all that had happened in his absence. Siruthondar was overjoyed because he was unable to find any other Bhakta that day. At once he ran to the temple and fell at the feet of the Vairavar and invited him to the house for Bhiksha. The Vairavar, however, hesitated and remarked: 'I doubt whether you will be able to fulfil the exacting conditions I shall demand for accepting your Bhiksha: so, better leave me alone.' Siruthondar was greatly grieved. He had thought that this mendicant had been specially sent by God to enable him to adhere to his vow and feed a Bhakta every day. He was prepared to meet any demand from the Bhakta, if only he agreed to take the Bhiksha. Now, the mendicant revealed his condition: 'Oh devotee, it is my habit to eat once in six months the fresh meat of a Pasu. That time has now come. I doubt whether you will satisfy me.' This word Pasu has two meanings: an animal and a human being. Siruthondar thought that the mendicant only meant animal meat: and readily agreed! To his surprise, however, the mendicant revealed that meant human flesh! He also added: 'Oh friend, it should be the meat of a child. The child should be five years of age. He must be healthy. He should be the only son of his parents. Such a boy must be held by the mother and cut into pieces by his father. This meat must be cooked nicely and offered to me.' Without the least hesitation, Siruthondar accepted conditions and took the mendicant home. How to find a

boy of the mendicant's description? Siruthondar thought of his own son who fitted the description. The noble wife agreed, too, and asked him to get the child from school. As soon as he came the mother held him on her lap the innocent child was laughing when Siruthondar, with one stroke cut his throat. The head is generally unfit for cooking, and is not fit for being offered to the Lord. So, they gave it away to the maid-servant and began to cook, the rest of the meat. After worshipping the mendicant, Siruthondar was preparing to offer him Bhiksha. The mendicant ascertained the method adopted by them in cooking the meat and Nayanar explained everything (except the fact that it was their own son that they had sacrificed). The mendicant said he would eat the head, too. The maid-servant had anticipated this and had the head cooked and ready. Once again, Siruthondar requested the Yogi to have his meal. Now, the Yogi wanted another Siva Bhakta to eat with him: and there was no one except the Nayanar himself. So, he sat with the Yogi, ready to eat the flesh of his son, to please the Yogi. Yet, one more condition had to be fulfilled! The Yogi said that unless the host's son ate with him, he would not eat! Nayanar tactfully explained that his son was not in the house and so could not join with them. But, the Yogi insisted: 'Go out and call for him: he will come.' Nayanar wanted to obey the Yogi and did as the Yogi had asked to do. Wonder of wonders: the young boy came running to the father as soon as the father had cried aloud: 'Siralan, come here: the Yogi wants you to eat with him.' The parents were astonished to see their child, Siralan come back to life. They entered the kitchen, but could not find the Yogi there. The meat had also disappeared! As they were searching for the Yogi, the Lord appeared before them, blessed them and took them to His Abode.

DISCUSSION

Apputhi Nayanar

Ki.Va.Jagannathan⁴², A.S.Gnasambantham⁴³, Thiru Muruga Kirupanatha Vaariyar⁴⁴, Durga Doss⁴⁵ say about Apputhi Nayanar In periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers

⁴² Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.121

⁴³ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

⁴⁴ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.387

⁴⁵ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.351

Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*“Behold my boon! I have been plied in this
Holy task by my goodly and righteous parents!”
Thus he thought and ran to the garden.
As he cut a broad and tender plantain-leaf
A dazzling snake bit him on his palm
Causing him to fall down in pain and giddiness. (1806)*

These lines says appudis son was die by the snake and situation is very sad to say this is a stress situation of appudi nayanar and his wife and they manageme the stress level for their worship.

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*They hastened to their duty (well aware of the delay
Caused in feasting him;)
They arranged the dishes in due order;
Then they came to the presence of the peerless servitor,
Fell prostrate before him, rose up and said:
“Be pleased to partake of the meal
And redeem our whole clan.”
When they addressed him thus. (1812)*

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*Addressing truthful Appothi versed in the hoary fourfold Vedas
He said: “I must apply the holy ash to him who is
Elder than these children; get him here in all love.”
Appoothi who would not disclose the happenings, then said:
“He is not to be of any service now, here!” (1814)*

These lines make the abnormal situation on the nature appudi declare his son was dying. He and his wife is very sad situation of mind in this time he tell thirunavukarasar make a good action on his child.

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*When he heard this, by the grace of the Lord
The divine and noble mind of the loving servitor
Felt agitated; addressing Appoothi re said:
“My heart is unable to bear these words;
What is it he has done? Unto this there is “One”;
Tell me the whole truth.”
Thus bidden Appoothi shook in fear. (1815)*

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*Though he did not so far divulge the happenings
Afraid of losing the boon of feasting the great one,
Questioned thus by the great tapaswi
And impelled by a glorious sense of duty
To disclose everything when thus bidden,
With a broken heart, bowing before him
He narrated all that happened to his son. (1816)*

Though he did not so far divulge the happenings Afraid of losing the boon of feasting the great one, Questioned thus by the great tapaswi And impelled by a glorious sense of duty To disclose everything when thus bidden, With a broken heart, bowing before him He narrated all that happened to his son. In this situation appudi and his wife made a good role for his worship he and his wife manage their stress level and the situation make a good result from their god's grace.

Siruthonda Nayanar

Ki.Va.Jagannathan⁴⁶, A.S.Gnasambantham⁴⁷, Thiru Muruga Kirupanatha Vaariyar⁴⁸, Durga Doss⁴⁹ say about Siruthondar Nayanar In periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*As he was to be cooked as food and curry
For the serviteur, he was by fear prevented
From smelling in love and affection, the crown
Of his rare child; he hugged him close;
Yet he would not kiss him; for preparing the curry
For the flawless and sacred serviteur, with a willing
Mind, he would not move into the kitchen;
He went into a different apartment. (3720)*

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*Those two of integrated minds knowing well
That the men of the world would not construe aright
Their act, moved into a secret place; the mother carried
With her well-washed vessels; the father that had
Conquered and beyonded the nature
Of the phenomenal world, held the head of the child. (3721)*

⁴⁶ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.18

⁴⁷ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

⁴⁸ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.555

⁴⁹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.488

these lines exprees the stressfull minds of siruthondar and his wife As he was to be cooked as food and curry For the serviteur, he was by fear prevented From smelling in love and affection, the crown Of his rare child Those two of integrated minds knowing well That the men of the world would not construe aright Their act, moved into a secret place; the mother carried With her well-washed vessels; the father that had Conquered and beyonded the nature Of the phenomenal world, held the head of the child.

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*As the severed head would not serve as food
 It was handed over to the serving maid Santana
 For secret disposal; the flesh in the other limbs
 Was cut, sliced and removed; bones were broken
 And marrow was collected; for preparing curry
 Spices were added and the housewife in all celerity
 Plied herself to prepare the food. (3724)*

These lines say their mind sets of siruthondar and his wife they cultivate their mind with the mind of spiruvality they Handel the situatoiin in the modern concept of stress management will acure in their life.

Kavitha⁵⁰ (2012) focuses on the organizational role stress for the employees in the IT sector. It also highlights that women face more stress than men in the organization to be more specific married women faces more stress than the unmarried women. Some of the studies concluded Stress and life satisfaction among working and nonworking women from similar levels of socio economic status of the society resulted that there was no significant difference in physical and family stress among working and non-working women. Role stress was significantly higher among working than non working women. Satisfaction in life was better in working women than non-working women. From these two analyses says every working, non working woman's have a stress.

⁵⁰ P. Kavitha, Role of stress among women employees forming majority workforce at IT sector in Chennai and Coimbatore, Tier-I & Tier-II centers, Sona Global Management Review, Volume 6, Issues 3, May 2012

From these two stories the two saint's wife having a high level stress than their husbands because mothers are more affection with their child comparing with the father. In the term of Stress management refers to the wide spectrum of techniques and psychotherapies aimed at controlling a person's levels of stress

The story of Apputhi Nayanar Puranam says, Apputhi nayanar's son handed the leaf to his mother and immediately fell down dead. Apputhi did not want to let this disturb his worship of Appar Swamigal.

Apputhi Nayanar as a father feels very sad but the situation is not favor to express his reaction so he desired to do their worship. This situation helped him find the problem-solving approach has been advocated in the literature as an effective organizational stress management intervention. Therefore, from the apputhi nayanar story narrates the stress management.

Stress management refers to the wide spectrum of techniques and psychotherapies aimed at controlling a person's levels of stress. Apputhi nayanar try to control his stress level for the workship. Siruthondar nayanar also deal the same problem. Siruthondar and his wife was feeling very bad in the situation because they kill his chil for cooking so siruthondar and his wife manage their stress level with his and her mind streaght.

In the modern thought of stress management, already used in our forefathers life style, Apputhi nayanar's Nayanar Managed his stress to fulfill his commitment. Though his son was bit by snake and was dead, he could manage his stress and was committed to serve food to lord shiva's devotee. Where as Siruthondar and his wife killed their son, cooked him and served him as food to a devotee.

Compared to Apputhi Nayanar, Siruthondar and his wife had lot of courage and they could manage high stress level to fulfill their commitment of serving food to shiva's devotee. So nayanmars are good examples for stress management. In an organization, if a person face stress levels same as Apputhi nayanar or a greater stress level as faced by Siruthondar he / she should grow up their capability to manage stree and fulfill the organizational commitment. Managing

stress at any level can be called as stress management. This concept of stress management can be understood from the life of Apputhi nayanar and Siruthondar nayanar lives.

EMOTIONAL INTELLIGENCE CONCEPT FROM PERIYAPURANAM

EMOTIONAL INTELLIGENCE

Emotional intelligence (EI) is the capability of individuals to recognize their own, and other people's emotions, to discern between different feelings and label them appropriately, to use emotional information to guide thinking and behavior, and to manage and/or adjust emotions to adapt environments or achieve one's goal(s)⁵¹

Although the term first appeared in a 1964 paper by Michael Beldoch, it gained popularity in the 1995 book by that title, written by the author, psychologist, and science journalist Daniel Goleman. Since this time, Goleman's 1995 analysis of EI has been criticized within the scientific community, despite prolific reports of its usefulness in the popular press.

There are currently several models of EI. Goleman's original model may now be considered a mixed model that combines what have subsequently been modeled separately as ability EI and trait EI. Goleman defined EI as the array of skills and characteristics that drive leadership performance. The trait model was developed by Konstantin Vasily Petrides in 2001. It "encompasses behavioral dispositions and self perceived abilities and is measured through self report"⁵². The ability model, developed by Peter Salovey and John Mayer in 2004, focuses on the individual's ability to process emotional information and use it to navigate the social environment.

Studies have shown that people with high EI have greater mental health, job performance, and leadership skills although no causal relationships have been shown and such findings are likely to be attributable to general intelligence and specific personality traits rather than emotional intelligence as a construct. For example, Goleman indicated that the EI accounted for 67% of the abilities deemed necessary for superior performance in leaders, and mattered twice as much as technical expertise or the IQ. Other research finds that the effect of the EI on

⁵¹ Coleman, Andrew (2008). *A Dictionary of Psychology* (3 ed.). Oxford University Press. ISBN 9780199534067.

⁵² Petrides, Konstantin; Furnham, Adrian (2001), "Trait Emotional Intelligence: Psychometric Investigation with Reference to Established Trait Taxonomies", *European Journal of Personality*, pp. 425–448

leadership and managerial performance is non-significant when ability and personality are controlled for and that general intelligence correlates very closely with leadership.⁵³ Markers of EI and methods of developing it have become more widely coveted in the past decade. In addition, studies have begun to provide evidence to help characterize the neural mechanisms of emotional intelligence. Criticisms have centered on whether EI is a real intelligence and whether it has incremental validity over IQ and the Big Five personality traits. Review finds that, in most studies, poor research methodology has exaggerated the significance of the EI⁵⁴.

Emotional intelligence can be defined as the ability to monitor one's own and other people's emotions, to discriminate between different emotions and label them appropriately and to use emotional information to guide thinking and behavior. Emotional intelligence also reflects abilities to join intelligence, empathy and emotions to enhance thought and understanding of interpersonal dynamics. However, substantial disagreement exists regarding the definition of EI, with respect to both terminology and operationalizations. Currently, there are three main models of EI:

1. Ability model
2. Mixed model
3. Trait model

Different models of EI have led to the development of various instruments for the assessment of the construct. While some of these measures may overlap, most researchers agree that they tap different constructs. Specific ability models address the ways in which emotions facilitate thought and understanding. For example, emotions may interact with thinking and allow people to be better decision makers (Lyubomirsky et al. 2005). A person who is more responsive emotionally to crucial issues will attend to the more crucial aspects of his or her life. The aspects of emotional facilitation factor know how to include or exclude emotions from thought depending on context and situation. This is also related to emotional reasoning and

⁵³ Barbey, Aron K.; Colom, Roberto; Grafman, Jordan (2012). "Distributed neural system for emotional intelligence revealed by lesion mapping". *Social Cognitive and Affective Neuroscience*. 9 (3): 265–272.

⁵⁴ Harms, P. D.; Credé, M. (2010). "Remaining Issues in Emotional Intelligence Research: Construct Overlap, Method Artifacts, and Lack of Incremental Validity". *Industrial and Organizational Psychology: Perspectives on Science and Practice*. 3 (2): 154–158.

understanding in response to the people, environment and circumstances one encounters in his or her day-to-day life.

EMOTIONAL INTELLIGENCE - TWO ASPECTS

This is the essential premise of EQ: to be successful requires the effective awareness, control and management of one's own emotions, and those of other people. EQ embraces two aspects of intelligence:

- Understanding yourself, your goals, intentions, responses, behaviour and all.
- Understanding others, and their feelings.

EMOTIONAL INTELLIGENCE - THE FIVE DOMAINS

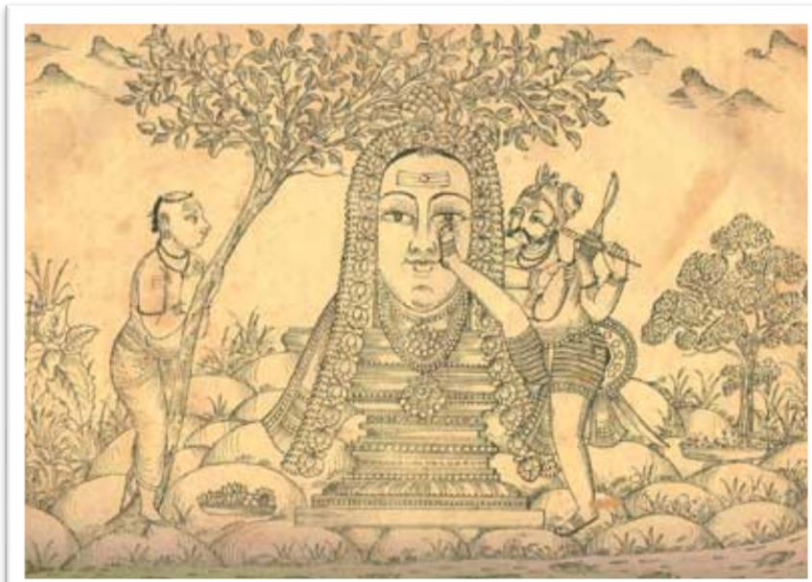
Goleman identified the five 'domains' of EQ as:

1. Knowing your emotions.
2. Managing your own emotions.
3. Motivating yourself
4. Recognizing and understanding other people's emotions.
5. Managing relationships.

Emotional Intelligence is drawn from numerous other branches of behavioral, emotional and communications theories, such as NLP (Neuro-Linguistic Programming), Transactional Analysis, and empathy. By developing our Emotional Intelligence, in these areas and the five EQ domains, we can become more productive and successful at what we do, and help others to be more productive and successful too. The process and outcomes of Emotional Intelligence development also contain many elements known to reduce stress for individuals and organizations, by decreasing the conflict, improving relationships and understanding, and increasing stability, continuity and harmony.

KANNAPPA NAYANAR

Tinnanar was Arjuna in the previous birth, according to Thiru Kalahasthi Puranam. When he went to worship Siva, to get Pasupatha Astra, and when the Lord came to him as a hunter, Arjuna did not recognise Him. So, he had to be born as a hunter again and adore the Lord, before attaining Final Liberation. Tinnanar was educated according to the hunters' customs. He became a good archer. Even when he was young, his father retired, and crowned him king. Though he was a hunter and carried on hunting as his Dharma, Tinnanar was full of love and would not kill young ones, females, diseased animals, etc. Spiritually, he had already killed the animals within himself, viz., lust, anger, greed, vanity, etc. One day, Tinnanar went out hunting. A pig escaped



from its net and was running away. Tinnanar pursued it accompanied by two others, Nanan and Kadan. The pig was tired and stood near a tree. It was quickly killed by Tinnanar. They were tired, too, and thirsty. They proceeded towards the Ponnukali. Tinnanar wanted to climb the nearby mountain. Nanan, too, volunteered to

follow him, saying that on that, the Kalahasthi hill, there was Lord Kudumithevar (God with a Tuft). Kadan was busy cooking the pork. Even when he began to climb the hill, there was a definite change coming over Tinnanar, owing to past Samskaras. He felt that a great burden was being lifted off his shoulders. He was losing body-consciousness. As he saw the Lord there, he felt supreme love surging in his heart. He embraced the Lingam and kissed It. He began to shed tears of joy. He felt that the Lord was lonely there, and that he should thenceforth remain with Him. Again, he thought that the Lord might be hungry. Though he was reluctant to leave the Lord alone, he quickly came down the hill to fetch some food for the Lord. He took the best pieces of the pork, tasted them and ear-marked the very best for Him. In the mean time, he gathered from Nanan that the Lord was worshipped daily with water, flowers, etc, before the

food was offered to Him. So, he began to collect the other articles of worship. He filled his own mouth with water from the river. Flowers, he gathered and wore them on his head! He took the pork, bow and arrow and went up the hill again, alone this time. At the temple, Tinnanar poured from his mouth, the water that he had brought for His worship. That was his 'Abhishekam'. Then he decorated the Lingam with the flowers he had brought on his own head. This was his 'Archana'. He then placed the pork before the Lord. He went out and stood guard for Him, at the entrance, lest some wild animals should hurt Him. In the morning, again he went out to hunt and bring fresh food for the Lord. In the mean time, Nanan and Kadan worried about the change that had come over Tinnanar. They went and reported the matter to Tinnanar's parents. They came and tried, in vain, to take him back. They, too, went away. When Tinnanar left the temple in the morning to get food for the Lord, Sivagochariar, the temple priest, came there for the usual orthodox worship. He was horrified at the desecration that some unknown person had done in the temple. He was well versed in the Agamas (rituals of Siva-worship). He performed the necessary purificatory rites and took bath again and began his formal worship. He brought water in a holy pot, with a bandage around his own mouth, lest the breath of his mouth should pollute it. He brought fresh flowers in a holy basket. He brought fruits and sweets, newly made and unpolluted by anyone tasting it, before the Lord for being offered to Him. He went home after the worship. Tinnanar returned with fresh meat. He removed the priest's decorations, and did the worship in his own way, and then as usual, stood guard at the entrance. This went on for five days. The priest was greatly upset about the desecration of the holy place. He appealed to the Lord to stop it. Lord Siva wanted to show to Sivagochariar the nature of Tinnanar's supreme devotion. He commanded him in a dream, to hide himself behind the Lingam, when Tinnanar went to the temple the next day, and watch what took place. On the sixth day, Tinnanar went out as usual for getting the Lord's food. While returning, he saw many ill omens, which made him feel that something had happened to the Lord: he was so unconscious of himself, that he did not think that something could happen to him. He ran towards the Lord. He was grieved to see blood issuing from the Lord's right eye. The articles he had brought for the worship dropped from his hand. He wept bitterly. He could not find who had done this to the Lord. He treated the eye with herbs he knew of. Still the bleeding did not stop. A simple idea occurred to him: 'flesh for flesh'. At once, with his own arrow, he took out his own right eye, and fixed it over the right eye of the Lord. The bleeding stopped. He was very happy. When he was dancing in ecstasy, he noticed that the

Lord's left eye had begun to bleed. But, he had already found out the remedy. There was only one problem: how to locate the eye of the Lord, when his own eye had been pulled out. So, Tinnanar planted his foot at the place where the Lord's left eye was on the Lingam, and began to pull his left eye out, with his arrow. At once, Lord Siva caught hold of his hand and said: 'My dear child, Kannappa! Stop plucking your eye.' The Lord repeated the word Kannappa thrice. Kannappar was thrice blessed. Tinnanar became Kannappar, because he gave his own eye to the Lord. Lord Siva took him with both Hands, and kept him on His right side. Kannappar regained his vision and lived as god himself. Sivagochariar understood the true nature of devotion. This story has an esoteric meaning, too. Nayanar had conquered all other evils: but, Anava Malam or egoism had to be killed, too. The wild pig represents this. Supreme Bhakti dawned, the moment this was killed. In its chase, the seeker is accompanied by good and evil (the two hunters Nanan and Kadan). Nanan (good) described the glory of the Lord to him: Nanan represents good Samskaras. Kadan (the evil) had to be left behind. The aspirant with good Samskaras goes to His Presence. But, when he has to attain God-realisation, even this has to be renounced. Hence, Nayanar, when he went to worship Him, went alone. Nayanar's parents (the hidden good and evil tendencies and worldly desires) tried but failed to take him away from God. The Lord asked the priest to hide behind Him, while Tinnanar was in front: this means, true Bhakti is far superior to mere ritual. Tinnanar's readiness to pluck out his own eyes for His sake is total self-surrender or Atma-Nivedan, the highest peak of devotion which immediately reveals the Lord in all His glory.

MURTHI NAYANAR

To adore Lord Siva with sandalwood paste, smearing it all over the Lingam is regarded as a great form of His worship. This kind of worship was done by Murthi Nayanar. He was born in Madura in Pandya kingdom. He was a great devotee of Lord Siva. Daily he used to offer sandalwood paste to the Lord. At that time, the city was invaded by a Karnataka king. In the battle the Pandya king was defeated. The Karnataka ruler became the Pandya king. He was a follower of Jainism. He wanted to exterminate Saivism and to spread his religion. He began to persecute Saivas. 'Murthi Nayanar also had to bear a lot of sufferings. But, he was undaunted. He continued his worship of the Lord, with sandalwood. The king, with a view to convert Murthi Nayanar forcibly to Jainism, made it impossible for anyone in Madura to obtain sandalwood. This greatly upset

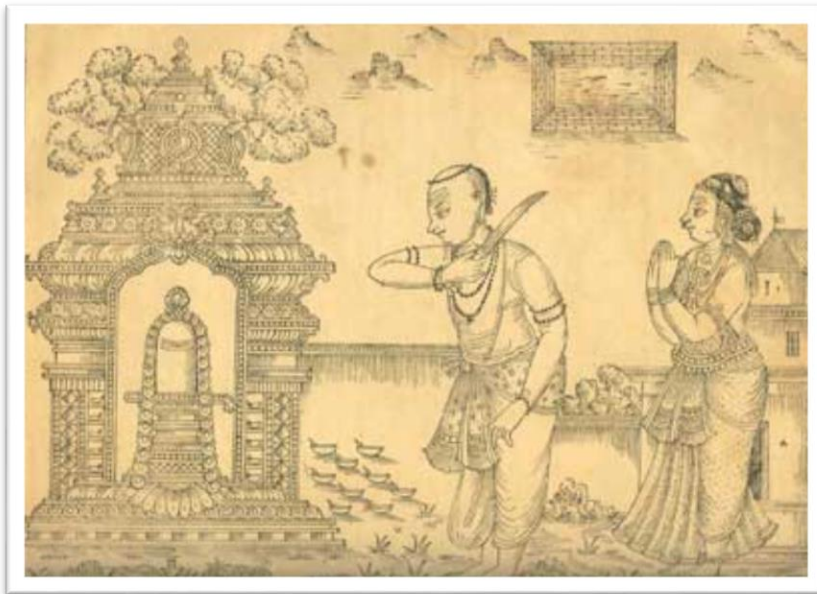


the Nayanar. He prayed to the Lord: ‘Oh Ocean of Mercy, this country is ruled by a tyrant and he is bent upon exterminating your devotees. When will we be fortunate enough to get a king who will be devoted to you?’ He knew that the people would follow the king, out of fear and in an effort to win his favour. He, therefore, wanted a Saivite

king! He searched throughout the day for a little sandalwood to offer his worship. He could not get any. With a broken heart, he went to the temple: and he had a wonderful idea. He began to rub his own elbow (in the place of sandalwood!). The hand was bleeding profusely. Lord Siva was highly pleased with his devotion. A heavenly voice said: ‘Oh noble soul, I am immensely pleased with your devotion. Kindly stop rubbing your elbow all your grievances will be redressed. Kindly take up the reins of the kingdom. After ruling the country justfully and wisely for a long time, you will come to My Abode.’ Nayanar was amazed to hear this and to see that his elbow regained its original shape. Murthi Nayanar did not aspire for kingship, but it was the Lord’s will. That night the cruel king died. The next day, the Ministers sent the palace elephant to choose their king, in accordance with an ancient custom. The elephant proceeded towards the temple. Murthi Nayanar had come there for his worship. The elephant bowed to him and placed him on his back and returned to the palace. The Ministers begged of Nayanar to become their king. Nayanar stipulated this condition: ‘If I become king, I will not have any luxury bath, but will bathe only with the sacred ashes. My jewel will be only Rudraksham and my crown will only be matted locks. I shall strive to let the love of Lord Siva be enthroned in the hearts of all.’ The Ministers accepted these conditions with great joy and satisfaction. Nayanar ruled the country justly and wisely for a long time and eventually attained Siva’s Abode.

KALIYA NAYANAR

Kaliya Nayanar was an oil monger of Thiruvotriyur. His adoration of the Lord, to whom he was highly devoted, took the form of lighting the temple lamps daily. He was rich. But, in order to reveal his greatness the Lord made him poor. His family people also refused help. He began to work as a labourer to earn the oil. Even this became impossible. He wanted to sell his wife: but no one would buy. At last, in despair, he wanted to cut his own throat and use the blood instead of oil, to burn the lamps. In that attempt, Lord Siva caught hold of his hand and blessed him. What greatness, and what intensity of devotion is portrayed in this simple life! Self-forgetfulness is the key-note in devotion. Remembering God always, the devotee is so



thoroughly absorbed in Him, that nothing but God and His worship matters to him. By all means His worship must go on: no obstacle shall stand in the way. The devotee's heart and mind are always positive; never letting a negative thought enters them. He sees opportunities in difficulties and is never beaten by any obstacles

which serve him as steps to God!

KANAMPULLA NAYANAR

Kanampulla Nayanar was a wealthy man in Irukkuvelur. He was a great Siva Bhakta. He wanted to utilise all his wealth in His service only. So, with unswerving devotion he would light the lamps in Siva shrines and sing His praise. Lord Siva wanted to reveal his devotion. He withdrew his wealth. He went over to Chidambaran. There also he continued his service, with the money got by selling his possessions. There was nothing left in the house. He had to cut grass, sell it and purchase ghee with the money and burn the lamps. Since he cut kanmpul grass, he was



known as Kanampulla Nayanar. One day, he could not sell the grass. He did not want to swerve from his duty, however. He went to the temple and made a wick out of the grass and burnt it. The quantity of grass was not enough. So, he brought his own head near the lamp, spread his hair on the lamp, and began burning it. At once Lord Siva appeared before

him, and blessed him.

DISCUSSION

Kanappa Nayanar

Ki.Va.Jagannathan⁵⁵, A.S.Gnasambantham⁵⁶, Thiru Muruga Kirupanatha Vaariyar⁵⁷, Durga Doss⁵⁸ say about Kanappa Nayanar In periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*"What can end this? (I know not.)
I cannot find those who had wrought this evil*

⁵⁵ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.45

⁵⁶ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

⁵⁷ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.178

⁵⁸ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.194

*To my Lord; I'll go, search and fetch the herbs
From the golden foot-hills, which heal the wounds
Of ankleted hunters, caused by long and shiny darts. ” (819)*

These lines express the qualities of kannapa nayanar and his worship to the shiva He ready to give his eyes to the lord the emotional situation handled by him in his bhakthi.

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*“For this, the remedy is to scoop out my eye
With an arrow and transplant it;
The blood will peradventure cease to flow.”
Thus he resolved and rejoicing in his heart
He stood before Him and in joy, gouged
His eye and holding it with care, in his hand
He fixed it in the eye of the First One. (822)*

These lines says He ready to fix their eyes to lord shiva and take the arrow and transplant it he resolved and rejoicing in his heart eye and holding it with care, in his hand He fixed it in the eye of the First One in this situation emotionally he do the job

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*“Woe’s me!” he shrieked, and spake thus:
“The blood that streamed from one of the eyes
Of our Lord of Kalatthi had ceased to flow;
But blood gushes forth from the other;
I’ll not be daunted; I’ve known of the cure;
I am still left with an eye; I’ll scoop it out
And graft it on His and thus cure Him.” (825)*

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*He should precisely know where to fix it.
So, he planted his left foot on the divine eye
Of the Lord and when with love inly welling up
Thinnani took out an arrow non-pareil
And applied it to his eye, the Lord of gods
Could endure it no longer. (826)*

These lines says he was try to give the second eye to lord shiva the second eye was startd blood strems he was feeling bad at the situation of the time he try to give the second eye to the lord shiva so emotional inteligeny will workout in the spiritual life.

Moorthi Nayanar

Ki.Va.Jagannathan⁵⁹, A.S.Gnasambantham⁶⁰, Thiru Muruga Kirupanatha Vaariyar⁶¹, Durga Doss⁶² say about Moorthi Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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Even when he went in search of it till sun-set
He could not come by goodly sandalwood anywhere;
With a wilted mind, he hied to the Lord's temple. (986)

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“Unto the service of grinding sandal with the sweet paste
Of which the Lord is to be smeared, an end hath
Alas, come! But nothing can stop my grinding hand.”

⁵⁹ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.74

⁶⁰ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

⁶¹ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.240

⁶² Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.241

Thus he resolved and on the rotund stone whereon
Sandalwood is ground, he rested his elbow, and ha,
Ground it so vigorously that the outer skin, nerves
And bones were clean ground away. (987)

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Blood gushed out from the forearm thus ground
On the stone; the bones opened and spilled out marrow;
The Lord could no longer endure this; His ethereal words
In that dark hour proclaimed thus: (988)

These lines says Moorthi nayanara was a great shiva bhaktha and his service of grinding sandal with the sweet paste of which the Lord is to be smeared without sandle he was so sad at the time emotionally he feel so sad so he resolved and on the rotund stone whereon Sandalwood is ground, he rested his elbow Ground it so vigorously that the outer skin, nerves and bones were clean ground away he was so admired by the lord and he bless by the shiva and his emotional inteligency work lead a good position in his life.

Kaliya Nayanar

Ki.Va.Jagannathan⁶³, A.S.Gnasambantham⁶⁴, Thiru Muruga Kirupanatha Vaariyar⁶⁵, Durga Doss⁶⁶ say about Kaliya Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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⁶³ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.51

⁶⁴ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

⁶⁵ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.623

⁶⁶ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.539

*He placed the lamps in rows and set the wicks,
To fill them all with his blood instead
Of the unavailable oil; he began to saw away
With a weapon his throat; thereupon the Lord
Whose eyes are three, in increasing and great mercy
Materialised before him and caught hold of his hand.*

These lines make a good expression of kaliya nayanarhis greatness of worship ake him as a good role in their life without gee he To fill them all with his blood instead Of the unavailable oil; he began to saw away With a weapon his throat; thereupon the Lord whose eyes are three. His emotional inteligency make him as a good lead in his life.

Kanampullar Nayanar

Ki.Va.Jagannathan⁶⁷, A.S.Gnasambantham⁶⁸, Thiru Muruga Kirupanatha Vaariyar⁶⁹, Durga Doss⁷⁰ say about Kanampullar Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

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*He who caused the lamps to glow before the Lord
During the appointed hour, could not come by enough
Grass to render duly his service;
Thereupon he that served the Lord in true love
Burnt for a lamp the hair on his head;
He so burnt it that his very bones melted;*

⁶⁷ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.61

⁶⁸ A.S.Gnasambantham,Periyapuram oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam,Chennai.

⁶⁹ Thirumuruga kirupanantha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.630

⁷⁰ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.545

*Thus, even thus, he burnt away the bondage
And nexus of the twyfold Karma. (4061)*

These lines express the qualities of kanampullar he caused the lamps every day one day could not come by enough Grass to render duly his service Thereupon he that served the Lord in true love Burnt for a lamp the hair on his head He so burnt it that his very bones melted so the emotional intelligency make him as good role in his life.

The Concept of EI from Kannappa Nayanar, Murthi Nayanar, Kaliya Nayanar and Kanampulla Nayanar Puranams has been carry over under abnormal circumstances, if a person takes an intellectual decision at the time of emotional situation and if it leads to a positive result/ outcome then it can be considered as emotional intelligence. Understanding yourself, your goals, intentions, responses, behavior and all are considered as various aspects of emotional intelligence.

Kanappanayanar gave one eye to shiva, when he saw blood oozing from shiva's eyes. He attempted to give another eye also to shiva when he saw bleeding from the other eye of lord shiva. He took an intellectual decision in an emotional situation and was ready to lend his eyes to shiva. Later he got blessing from lord shiva and got back his eyes.

Moorthi Nayanar used to give sandalwood paste to decorate lord shiva idol. When sandalwood was not available, he attempted to use his elbow to grind and make paste from it for lord shiva. Whether right or wrong, he has chosen an intellectual decision even during an emotional situation.

Kaliyanayanar attempted to cut his neck and lit lamp by using his blood, when oil was not available for lighting up the lamp. He got blessings from lord Shiva by handling an emotional situation.

Kanampullar Nayanar wanted to light up fire in grass for pooja. When grass was not available, he considered his hair as grass and litted up it with fire to do pooja. Even if it is wrong, he handled the emotional situation with intelligence.

All these Nayanars took decisions in emotional circumstances and hence the researcher has included him under emotional intelligence concept.

PROMISE BASED MANAGEMENT CONCEPT FROM PERIYAPURANAM

PROMISE BASED MANAGEMENT

In many companies, critical strategic initiatives keep stalling. Important work sits undone. And emerging opportunities fall by the wayside. Why such difficulty translating strategy into action? In this world of far-flung suppliers, external partners, and colleagues, companies can no longer rely on their internal organizational structures and processes to push strategic work forward. What really drives successful execution?

Promises: employees' personal pledges to satisfy the concerns of stakeholders within and outside an organization. And when strategy implementation falters, poorly crafted promises are usually the culprits. How to combat execution problems? Manage promises as carefully as you do other organizational resources, suggest Sull and Spinosa. Well-made promises share distinguishing characteristics. For example, they're public and voluntary. All parties understand what needs to be done and why. The "provider" of the promise delivers as agreed. And the "customer" acknowledges delivery. Craft promises carefully and enhance coordination and cooperation among colleagues. Equally valuable, the company builds the agility required to seize new business opportunities.

UNDERSTAND A PROMISE'S THREE PHASES

To create and execute an effective promise, the "provider" of the promise and its "customer" move through three phases:

1. Meeting of minds: The customer requests something from the provider. Both clarify how the request will be fulfilled, why it's important to the customer, when it will be fulfilled, and which resources will be used. This phase ends when the provider makes a promise the customer accepts.

2. Making it happen: The provider executes the promise, while he and the customer continue interpreting and reinterpreting their agreement in light of any reshuffled priorities or reallocated resources. The provider renegotiates delivery terms if he realizes he can't satisfy the promise.

The customer initiates renegotiations if his priorities or circumstances change. This phase ends when the provider declares the task complete and submits it to the customer for evaluation.

3. Closing the loop: The customer publicly declares that the provider has delivered the goods or failed to do so. Each offers the other feedback on how to work together more effectively in the future.

CULTIVATE THE FIVE QUALITIES OF A GOOD PROMISE

Well-made promises are:

Public: People strive to make good on declarations they've pronounced publicly, because their reputations and trustworthiness are on the line—and they can't selectively "forget" what they committed to do.

Active: Promises languish, when the customers hurl requests at providers who passively catch them, throw them on the pile, and go back to work. Skilled promise-crafters actively negotiate their commitment—including unearthing conflicting assumptions that could spawn misunderstandings.

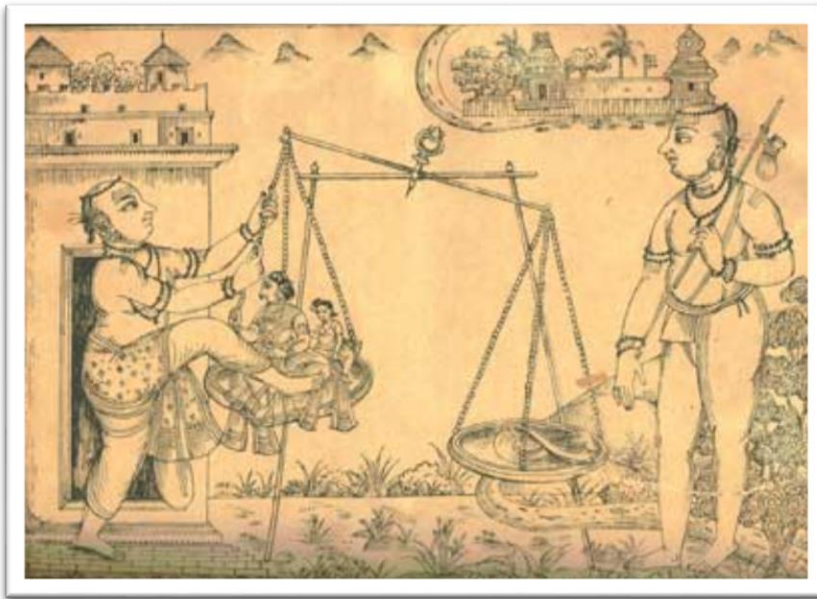
Voluntary: People assume personal responsibility, when they make promises willingly, versus under duress. Effective promise makers have freedom to decline customers' requests or make counteroffers: "What you're asking isn't possible, but this is what I can do for you."

Explicit: being explicit is crucial especially when parties have different cultural backgrounds or the promise involves an abstract construct ("optimization," "innovation") subject to multiple interpretations. To avoid misunderstandings, the parties make requests clear from the start, provide progress reports accurately reflecting the promise's execution, and detail success (or failure) at the time of delivery.

Mission based: When the customers explain to the providers why their request is important, providers keep executing even when they encounter unforeseen roadblocks. They also creatively address customers' underlying concerns rather than blindly fulfilling the letter of the request.

THIRU KURIPPU THONDA NAYANAR

He was a washerman. He was a staunch devotee of Lord Siva. He served Siva Bhaktas, understanding their need by watching for the signs on their face, and hence he had earned the name Thiru Kurippu Thonda Nayanar. His service consisted mainly of washing the clothes of Siva Bhaktas. Lord Siva wanted to bless this devotee: and, as usual, it had to be preceded by a severe test. The Lord disguised Himself as a poor man, with Rudraksham on his neck and sacred ashes over the body, and appeared before Thiruthondar wearing a dirty rag. The very sight of the Siva Bhakta put Nayanar in a trance. He worshipped him. Thondar then asked him: 'You have purified my house by your visit. How is it you are so emaciated? And, your rag needs washing. Kindly allow me to do this service for you.' The Siva Bhakta agreed to let him do so on one condition: the rag should be washed, dried and returned to him before sunset, otherwise his



emaciated body would perish in the cold. When Thondar accepted the work, there was brilliant sunlight. He had washed the rag and immediately, it began to rain heavily. It was nearing sunset time. There was no hope of getting the rag dried. Thondar was greatly upset. Instead of serving the Siva Bhakta, he was going to put him to great

hardship. Thinking of this sin, Thondar, dashed his head, prayerfully, on the washing stone, and began to weep. Lord Siva appeared before him, held his hand and said: 'Oh noble soul, I am highly pleased with your sincere devotion. You will soon come to My Abode and live happily there forever.' Thiru Kurippu Thondar fell at the Lord's Feet and sang His glory.

AMARANEEDHI NAYANAR

Amaraneedhi Nayanar was a trader in gold, diamonds, silks and cotton goods. He used to import these goods from foreign countries and was selling them at reasonable prices. He earned money honestly and became rich. Though he was engaged in worldly activities, his mind was

fixed on Lord Siva. He was an ardent Siva Bhakta. He would invite Siva Bhaktas to his house and worship them. He would give the Koomanam, cloth, etc., and feed them nicely and send them away happy, with other gifts. He used to visit the sacred temple of Thirunallur during festivals and worship Lord Siva with intense faith and repeat Panchakshara Mantra daily with Bhava. Not being satisfied with this visit during festivals only, he wanted to settle down there once for all, always enjoying the Lord's Darshan, and feeding Siva Bhaktas. So he left Pazhaiyaarai and migrated with his family and relatives, to Thirunallur. He built a beautiful Mutt there to accommodate Siva Bhaktas who visited the temple. Daily he used to invite Siva Bhaktas and offer Koomanam, etc. Lord Siva was highly pleased with Amaraneedhi Nayanar's Kowpeena charity and extreme kindness to Siva Bhaktas. He wanted to show to the world His Bhakta's greatness and also shower His blessings on him. So, one day Lord Siva in the guise of a Brahmachari, with beautiful matted locks on his head, sacred ashes on his forehead, with a staff on his shoulder, appeared before Amaraneedhiar's Mutt. Two Koomanams and a small ash-bag were tied to one end of the staff. He had a charming face. His eyes were glittering. He walked gracefully into the Mutt. Amaraneedhiar, with extreme joy, welcomed him and worshipped him. The Brahmachari said: 'Oh friend, you are a noble soul. People are highly praising your Kowpeena charity. I have come to you for Darshan.' Amaraneedhiar begged of him to take Bhiksha. He readily agreed and said: 'I shall go to the river and return after finishing my bath and Nitya Karmas. Rain may drench my Koomanams. So, please keep this dry Koomanam safely with you, and I shall come back for it. The Koomanam is very precious, as you already know. So, please keep it safe.' The Brahmachari went away, and Amaraneedhiar kept the Koomanam safely inside the house. But, the Lord willed that it should disappear! Soon after the Brahmachari came back after his bath, etc., and asked for the dry Koomanam as rain had drenched the Koomanam he had on the staff. Amaraneedhiar could not find it. He prayed hard to the Lord. Yet, he could not find it. He approached the Brahmachari, trembling, with another Koomanam, and explained his predicament to him. But, the Brahmachari was in no mood to take any explanation. Amaraneedhiar offered much wealth, etc., in compensation. But, the Brahmachari said: 'What have I to do with all this wealth? All these are of no use to me. I only need a Koomanam.' And, in saying so, the Lord in the guise of the Brahmachari, uttered a very great truth. He continued: 'I have got another Koomanam: you can give me another of the same weight.' Amaraneedhiar was greatly relieved when he heard this. He brought a balance. He put

the Koomanam on one side and another piece on the other. The Brahmachari's scale went down. Whatever Amaraneedhiar put on his side, the Brahmachari's scale was heavier. Amaraneedhiar was amazed: and he understood that it was God's own Lila. All his wealth could not equal the Brahmachari's Koomanam! How could it? Lord Siva's Koomanam represents the Vedas. The fibres of His Koomanam represent the Shastras. Amaraneedhiar was on the horns of a dilemma. He fell at the Brahmachari's feet and asked him to allow himself, his wife, and his child to be weighed against the Brahmachari's Koomanam. The Brahmachari agreed. Amaraneedhiar got on the scale with his wife and his child, saying: 'If I have truly served the Siva Bhaktas, with faith and sincerity, let this scale be equal in weight to the other one.' Immediately the two scales were equal. The merit of Amaraneedhiar's selfless service of the Siva Bhaktas was equal to the merit of Lord Siva's Koomanam. The people who witnessed this were wonderstruck. They prostrated before Amaraneedhiar and praised him. Devas from the heaven showered Parijatha flowers. The Brahmachari disappeared and Lord Parameswara and Mother Parvathi appeared on Their Rishabha before Amaraneedhiar, his wife and child. He blessed them: 'I am immensely pleased with your whole-hearted and sincere service of My Bhaktas. I am immensely pleased with your Kowpeena charity. You three will come to My Abode and live there happily for ever.' On account of the Lord's grace, the balance itself turned into a celestial car in which Amaraneedhiar, his wife and his child attained Siva's Abode.

DISCUSSION

Thiru Kurippu Thonda Nayanar

Ki.Va.Jagannathan⁷¹, A.S.Gnasambantham⁷², Thiru Muruga Kirupanatha Vaariyar⁷³, Durga Doss⁷⁴ say about Thirukurippu Thondar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil

⁷¹ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.93

⁷² A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

⁷³ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.266

⁷⁴ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.258

famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

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*“Though this rag be irremovably dirty, I part not
From it as my body constantly dreads chillness;
If you can return it before the sun descends
Into the western mount, you may take it and full it,
And return it to me in all celerity.”*

These lines express the qualities of thirukurippu thondar and he doing their worship in behalf of the organization of their work he promise to the saint for his worship

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*“Be pleased to give it to me; I'll without delay
Full it and return it to you before sunset.”
When he spake thus, He said: “If you do not
Wash it, dry it and return it to me betimes this day
You have sure harmed this, my body.”*

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*“The rain would no cease; the time set
By the tapaswi had passed; I ought to have fullled it
Betimes, taken it to my house and thither
Dried it in the wind; of this I hadn't thought at all;
I am now the cause for the harm done
To the ripe old tapaswi; I am a base servant;
So, this is what I should now do.” Thus resolved,
He rose up*

These lines say he was promise to the saints he says he was now the cause for the harm done to the ripe old tapaswi; I am a base servant so, this is what I should now do.” Thus resolved, He rose up his work hard for the promise.

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*“I’ll dash my head on the granite-stone
 Meant for washing and scouring clothes.”
 Thus he resolved and as he was about to dash
 His head against it, the flowery and roseate hand
 Of Ekamparar whose frame bears the impress
 Of the bangles, juttet out from its side and stayed his head.(1202)*

This line says the excellence of his worship I’ll dash my head on the granite stone Meant for washing and scouring clothes. Thus he resolved and as he was about to dash his head against it his promise based management thinking will take a good role of his life.

Amarneedhi Nayanar

Ki.Va.Jagannathan⁷⁵, A.S.Gnasambantham⁷⁶, Thiru Muruga Kirupanatha Vaariyar⁷⁷, Durga Doss⁷⁸ say about Amarneedhi Nayanar in periyapuramam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss’s words. These author’s definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

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⁷⁵ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.23

⁷⁶ A.S.Gnasambantham, Periyapuramam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

⁷⁷ Thirumuruga kirupanatha vaariyar swamigal, Periyapuramam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.146

⁷⁸ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.169

*Then the Lord spake thus: “Apart from the kovanam
We now wear, the one we gave you and which
You allege as lost can be matched by this only.”
He untied the kovanam from his staff and said:
“Give me a kovanam equivalent to its weight.” (532)*

These lines express the promise of amarneethi to the saints and express his excellence to the world.

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*Kovanams, long and innumerable, which he had kept stored
To be gifted with love for Nayanmar, he put,
One by one, into the pan hoping to match the weight of His;
But his pan rose up; the servitor of the Dancing Feet
Stood wonder-struck.*

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*“This is a gramarye not to be witnessed in this world!
Innumerable kovanams do not equal this one in weight.”
Thus wondering, he put into his pan soft garments, ciclatons
And silken clothings; even then the pan stood aloft;
Then he added thereunto bales of soft varieties.*

These lines express the excellence of his worship and greatness of kovanam the Innumerable kovanams do not equal this one in weight everybody admire in this situation.

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*In spiraling love, when they ascended the pan,
As the kovanam worn on the waist of the God of gods
And the servitude of them -- the Lord’s devotees*

*Whose love for Him knows no diminution, were equal,
The pans weighed equal, and level stood the beam. (545)*

These lines express the excellence of his worship by amarneethi and his quality of promise based management has been revealed by the way of his life.

With the two stories, the researcher narrates the promise-based connections of Thiru Kurippu Thonda Nayanar and Amaranedhi Nayanar from the review point. People strive to make good on declarations they've pronounced publicly, because their Reputations and trustworthiness are on the line and they can't selectively "forget" what they committed to do and Promises languish when customers hurl requests at providers who passively catch them, throw them on the pile, and go back to work. Skilled promise-crafters actively negotiate their commitment including unearthing conflicting assumptions that could spawn misunderstandings and People assume personal responsibility when they make promises willingly, versus under duress. Effective promise makers have freedom to decline customers' requests or make counteroffers: "What you're asking isn't possible, but this is what I can do for you."

Thiru Kurippu Thonda Nayanar and Amaranedhi Nayanar live on Mission-based life and they are ready to do anything for their promise and their Explicitness is crucial especially when parties have different cultural backgrounds or the promise involves an abstract construct ("optimization," "innovation") subject to multiple interpretations. To avoid misunderstandings, the parties make requests clear from the start; provide progress reports accurately reflecting the promise's execution, and detail success (or failure) at the time of delivery.

Thiru Kurippu Thonda Nayanar puranam, deals with the service consisted mainly of washing the clothes of Siva Bhaktas. Lord Siva wanted to bless this devotee: and, as usual, it had to be preceded by a severe test. He appeared before Thiruthondarr wearing a dirty rag. He got permission from him and it began to rain heavily. It was nearing sunset time. There was no hope of getting the rag dried. Thondar was greatly upset. Instead of serving the Siva Bhakta, he was going to put him to great hardship. Thinking of this sin, Thondar, dashed his head, prayerfully, on the washing stone, and began to weep. Lord Siva highly pleased with his sincere devotion. Therefore, promise-based management concept similarly coded in the thirukuruppu thondar life

Amaraneedhi Nayanar asked him to allow himself, his wife, and his child to be weighed against the Brahmachari's Koomanam. The Brahmachari agreed. Amaraneedhiar got on the scale with his wife and his child, saying: 'If I have truly served the Siva Bhaktas, with faith and sincerity, let this scale be equal in weight to the other one.' Immediately the two scales were equal. The merit of Amaraneedhiar's selfless service of the Siva Bhaktas was equal to the merit of Lord Siva's Koomanam. So, he thinks about only his promise based life and so he does it. Therefore, promise-based management concept similarly coded in the amar neethi nayanar's life

In short form, Promise-based management can be defined as an employee's personal agenda that is fulfilling a promise or a commitment. Promise can be understood in three phases they are: meeting of minds, making it happen and from researcher point of view many more definitions, concepts are available for promise and promise based management. Thirukkurippu Thondar nayanar wanted to return back the cloth of a devotee, as he promised to return. So, he attempted to wash it but unfortunately the cloth was torn. He was very upset that he couldn't keep up his promise and return back the cloth, so he decided to kill himself by hitting against a huge stone. Thirukkurippu Thondar considered fulfilling his promise /commitment as more important than his life. It is understood from his life history that organization/ individual should be committed to their promise and should take necessary steps to fulfill it, as per promise based management.

Similarly, Amaraneedhi Nayanar promised to return back the cloth of devotee, but he couldn't so he tried to return back an equal weight of other products. He kept the devotees cloth at one pan of the scale and put all his wealth on the other pan to equalize the weight, but he couldn't match the weight of the kowpeenam. Later, Amaraneedhi Nayanar decided to give his whole family, wife and child to equalize the weight. When he attempted to do it, lord shiva appeared and showered blessings on his family. Amaraneedhi Nayanar was ready to lose all his wealth and family too. To fulfill his promise from his life history, we learn that if an organization has such promise based management, it will help the organization to develop more.

BREACH OF EMPLOYMENT CONTRACT CONCEPT FROM PERIYAPURANAM

EMPLOYMENT CONTRACT

An employment contract or contract of employment is a kind of contract used in labor law to attribute rights and responsibilities between parties to a bargain. The contract is between an "employee" and an "employer". It has arisen out of the old master-servant law, used before the 20th century. But generally, the contract of employment denotes a relationship of economic dependence and social subordination⁷⁹

BREACH OF CONTRACT

A contract may be broken, if either the employee or employer does not follow a term in the contract. This is known as a breach of contract. For example, if your employer doesn't pay the employee in lieu of notice which the employee is entitled under the contract, this would be a breach of contract.

WHERE THERE IS A BREACH OF CONTRACT BY AN EMPLOYEE WHAT ACTION CAN OR SHOULD BE TAKEN?

When considering suing for breach of contract with any contract, it is important to bear strongly in mind what the objective is in most commercial contexts it is to recover losses. On that basis, it follows that there is no point, commercially, in suing if the defendant definitely doesn't have resources to pay or is unlikely to have the resources. This is perhaps one reason why employers rarely pursue employees. Damage caused by an employee breach, of the types described above, could cost a business many thousands if not more. However, in some cases, aside from the strict commerciality's of the situation, principle may also come into play and also setting a precedent. If other employees know that you may pursue them, they may be more careful about their conduct. As against this, employees may not be so keen to work for an employer that adopts such an approach and staff morale is also a big factor

The claims for breach of contract or constructive dismissal handled in UK⁸⁰ judge deals with claims for breach of contract in the County Court, If the claim is for less than £10,000, the matter will be dealt with in the Small Claims Court. If the claim is particularly complex, or of a

⁷⁹ Sir John MacDonell, Classification of Forms and Contracts of Labour (1904) Journal of the Society of Comparative Legislation, New Series, Vol. 5, No. 2, pp. 253-261, at 255-256

⁸⁰ <https://www.lawdonut.co.uk/business/employment-law/recruitment-and-employment-contracts/employment-contracts-faqs#EmCo15>

high value, the matter may be dealt with in the High Court. Claims have to be brought within six years of the breach of contract complained of. Breach of contract claims arising or outstanding on termination may also be brought in an Employment Tribunal for damages of up to £25,000. Claims for unfair constructive dismissal must be brought in an Employment Tribunal. In both cases, it will now be necessary to raise the matter as a grievance first, and the Employment Tribunal limitation of three months from the date of dismissal will apply unless the Tribunal has, and exercises, discretion to extend it.

SUNDARAMUURTHI NAYANAR

Sundaramuurthi Nayanar was born in Thiru Navalur where the entire atmosphere was full of spiritual vibrations and Saivism was well established. The boy grew up under royal care. At the proper age, the parents wanted to get their son married. Sadaiyanar sought Sandakavi Sivachariar's consent to obtain his daughter's hand for his son, Arurar. Sivachariar gladly agreed. But, the wedding was not to take place. Just when the ceremony was to begin, an old Brahmin, with sacred ashes on his body, Rudraksha around his neck and matted locks on his head appeared and said: 'This man, Arurar, is my bond-slave. I have a document to that effect executed by his grandfather. He cannot marry.' This put an end to the ceremony. Sundharar and the Brahmin left the place. The young bride fixed her mind on the holy feet of Sundharar, shed her mortal coil and attained the immortal abode of Lord Siva. Sundharar and the old man had a



heated argument. Sundharar asked him: 'Who are you and from where have you come?' To which the Brahmin replied: 'I belong to Thiruvennai Nellur.' Sundharar called him a liar and said: 'Come, let us go to Thiruvennai Nellur and get this dispute settled by the wise men there.' At Thiruvennai Nellur, before an assembly of

wise men the old Brahmin produced the document which read as follows:

I, Aruran, the Adi Saivite of Thirunavalur, execute this bond of slavery with heart and soul. I and my progeny for all time to come are bond-slaves to Pithan of Thiruvennai Nellur, and we are bound to serve him by all means.

Pithan means Lord Siva who delights to be called a 'mad man', to exemplify the state of the highest Yogi whose behaviour resembles that of a mad man but who teaches us that there is nothing in this world worth taking any notice of and the worldly 'wise men' are all mad people in truth.

After examining the witnesses cited in the document and verifying the grandfather's signature, the assembly confirmed the old man's claim. Sundharar had to accept it as God's will. Followed by all of them the Brahmin entered the temple of Thiru Arul Turai on the pretext of showing them his house, and promptly vanished. Arurar understood that it was the Lord Himself who had appeared as the old man to save him from the shackles of Samsara. He was afflicted very much at heart that he had not recognised Him earlier. He cried aloud. The Lord appeared before him and blessed him: 'Oh noble soul. You are already My Bhakta. You were in My Abode in Kailasa before this birth as a man. A wrong thought made you take this birth. Now I have myself come to save you.' Because Sundharar had quarrelled with Him, the Lord Himself called him Vanthondan (the devotee who used harsh words) and asked him to sing His glories. 'My clear child, you called Me Pithan (madman) during your quarrel. So, begin with this word and compose a poem.' Sundharar did so: the result was that inspiring poem Pitha Pirai Soodi. The Lord Himself came to be known as Taduthatkonda Iswar (the Lord prevented and saved him from Samsara).

DISCUSSION

Sundaramuurthi Nayanar

Ki.Va.Jagannathan⁸¹, A.S.Gnasambantham⁸², Thiru Muruga Kirupanatha Vaariyar⁸³, Durga Doss⁸⁴ say about Sundaramuurthi Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

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*Thus he who had enslaved severally
The celestials, Vishu, Brahma and all other worthies.*

⁸¹ Ki.Va.Jagannathan, nayanmar kathaikal part 4, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.25

⁸² A.S.Gnasambantham, Periyapuram oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

⁸³ Thirumuruga kirupanantha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.36

⁸⁴ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.53

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*The scion of the flawless race faced Him; he grew soft
 As hoary love somewhat melted him;
 He ceased his laughter, and said:
 “Amongst Brahmins, pure and flawless,
 Can there be enslavement of a Brahmin by a Brahmin?
 Only you could speak thus.
 Are you, peradventure, demented?*

These lines describe the argument with the Sundharar and pithan’s emotional talk to be described by sekkizhar.

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*When Aroorar said: “Show me the deed”
 He replied: “Are you competent to demand it from me:
 I will show it to this assembly
 (And they will pass the verdict)
 That you are only fit to serve me.
 When He spake thus, Aroorar began angrily to chase
 Him that was inaccessible to both Vishnu and Brahma.*

These lines tell Sundharar ask the old man to produce the document for the vitness of the agreement he ready to give the Xerox of the document.

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*When Aroorar tried to wrench the deed from the Brahmin,
 He ran athwart the wedding - pandal;
 With great speed he chased and caught Him.*

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*Hearing this the Brahmin said: “Well, if you
Choose the forum of Vennai Nalloor, it but suits me;
There, before the tribunal of holy Brahmins,
I will exhibit the original deed, the primary document,
And prove to the hilt your state of servitude.”
Then he walked ahead supported by his staff.*

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*Appearing before the court of the worthy Brahmins
The Brahmin-Chief preferred his complaint thus:
“Arooran of celebrated Navaloor, tore the deed
Which testified his willing servitude to me.
He is now before you for being adjudged.”*

These lines express to Appearing before the court of the worthy Brahmins the Brahmin Chief Preferred his complaint thus Arooran of celebrated the old man says to the court is Navaloor, tore the deed which testified his willing servitude to me. He is now before you for being adjudged

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*The spokesman of the tribunal spake thus: “Sir,
This wide world knows not of a Brahmin’s enslavement!”
Thereto the Brahmin that stood apart replied thus:
“This case stems from consent; the deed
That he tore, was executed by his father’s father.”*

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*Addressing Aroorar, the learned judges said:
“Would it spell success for you, if you violently tore
The deed embodying a voluntary agreement?
The one that is so old that all his flesh*

*Is shrunk, hath truly presented
The quintessence of his case; how do you counter it?"*

These lines says the old man argue and tell in the court this case stems from consent; the deed that he tore, was executed by his father's father and he submit the oolai to fay knowns document.

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*They added: "For proof, you should cite
One of these three; custom, document or oral evidence."
Thus addressed, the One well-versed in Maya said:
"The one torn in wrath was but a copy; I have with me
The original to be exhibited before this Hon'ble Court."*

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*The judges addressing Nambi Aroorar said:
"You've lost your case against the Brahmin-Muni;
'Tis your duty to serve him dutifully."
"If this be the verdict" said Aroorar,
"Decreed by law, can I demur?"*

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*The holy Muni, the winner of the peerless case, said:
"If none of you know me, then follow me."
Followed by the thronging Brahmins and Aroorar
He walked ahead and entered Thiru-Arul-Turai
And there disappeared abrupt; others stood perplexed*

These lines express Sundharar accept loses of this case and he ready to accept the punishment of the court and ready to go with the old man so the court procedure already in our forefather's lifestyle.

This study Employment contract played an important role in 20th century, to develop lawful relationship between employee and employer. It describes the relationship between an employer and employee. In the review part, the researcher has mentioned that the punishment available for breach of contract by the employee or employer and the penalties that may be put forth if it was taken up to the court are all included in the contract.

Sundaramuurthi Nayanar story shows him as a great devotee of Lord Siva. At the proper age, the parents wanted to get their son married. But, the wedding was not to take place. Just when the ceremony was to begin, an old Brahmin, with sacred ashes on his body, Rudraksha around his neck and matted locks on his head appeared and said: 'This man, Arurar, is my bond slave. I have a document to that effect executed by his grandfather. He cannot marry.' This put an end to the ceremony. Sundharar and the Brahmin left the place. The young bride fixed her mind on the holy feet of Sundharar, shed her mortal coil and attained the immortal abode of Lord Siva. Sundharar and the old man had a heated argument. Sundharar asked him: 'Who are you and from where have you come?' To which the Brahmin replied: 'I belong to Thiruvennai Nellur.' Sundharar called him a liar and said: 'Come, let us go to Thiruvennai Nellur and get this dispute settled by the wise men there.' At Thiruvennai Nellur, before an assembly of wise men the old Brahmin produced the document which read as follows:

I, Aruran, the Adi Saivite of Thirunavalur, execute this bond of slavery with heart and soul. I and my progeny for all time to come are bond slaves to Pithan of Thiruvennai Nellur, and we are bound to serve him by all means. Pithan means Lord Siva who delights to be called a 'mad man', to exemplify the state of the highest Yogi whose behavior resembles that of a mad man but who teaches us that there is nothing in this world worth taking any notice of and the worldly 'wise men' are all mad people in truth.

After examining the witnesses cited in the document and verifying the grandfather's signature, the assembly confirmed the old man's claim. Sundharar had to accept it as God's will. Followed by all of them, the Brahmin entered the temple of Thiru Arul Turai on the pretext of showing them his house, and promptly vanished. Arurar understood that it was the Lord Himself who had appeared as the old man to save him from the shackles of Samsara.

Sundaramuurthi nayanars's father has pledged that they will be slave for an old saint residing at nallur. So, when Sundaramuurthi nayanar was getting married, the old saint claimed that the Sundaramuurthi nayanar belong to him as he was pledged by his forefather. The old saint showed the palm leaf manuscript as acknowledgement. He went to court claiming that the Sundaramuurthi nayanar is breaking up the contract, which was signed by his forefather and he wanted to stop the Sundaramuurthi nayanar from getting married.

An employer or employee can be taken up to the court for breach of contract, similarly, in the life of the Sundaramuurthi Nayanar, he was taken to court for breaking the contract laid down by his forefather. By showing the palm leaf manuscript, the old saint justified that the Sundaramuurthi Nayanar belong to him and he took the Sundaramuurthi nayanar with him. From his life history we learn about the breach of contract and action taken for breach of contract.

KNOWLEDGE MANAGEMENT CONCEPT FROM PERIYAPURANAM

KNOWLEDGE MANAGEMENT

Knowledge management is the process of creating, sharing, using and managing the knowledge and information of an organization⁸⁵. It refers to a multidisciplinary approach to achieving organizational objectives by making the best use of knowledge⁸⁶.

An established discipline since 1991, KM includes courses taught in the fields of business administration, information systems, management, library, and information sciences⁸⁷. Other fields may contribute to KM research, including information and media, computer science, public health and public policy. Many large companies, public institutions and non-profit organizations have resources dedicated to internal KM efforts, often as a part of their business strategy, IT, or human resource management departments. Several consulting companies provide advice regarding KM to these organizations.

⁸⁵ Girard, John P & Girard, JoAnn L., "Defining knowledge management: Toward an applied compendium", Online Journal of Applied Knowledge Management.2015, 3 (1): 14.

⁸⁶ "Introduction to Knowledge Management",University of North Carolina at Chapel Hill, Archived from the original on March 19, 2007. Retrieved 11, September 2014

⁸⁷ Nonaka, Ikujiro, "The knowledge creating company". Harvard Business Review, 1991, 69 (6): 96–104.

Knowledge management efforts typically focus on the organizational objectives such as improved performance, competitive advantage, innovation, the sharing of lessons learned, integration and continuous improvement of the organization. These efforts overlap with organizational learning and may be distinguished from that by a greater focus on the management of knowledge as a strategic asset and on encouraging the sharing of knowledge. KM is an enabler of organizational learning.

O'Dell & Grayson⁸⁸ (1998) consider Knowledge Management as a conscious strategy of getting the right knowledge to the right people at the right time and helping people share and put information into action in ways that strive to improve organizational performance (USA, Management)

Davenport and Prusak⁸⁹ (1998) view Knowledge Management as drawn from existing resources that your organization may already have in place-good information systems management, organizational change management, and human resources management practices (USA, Management)

In Thirukural, the aspect Knowledge management embodies several distinct motions that it involves continuous cycles of creativity and innovation that it is experiential and primarily driven by knowledge workers facilitated by organizational vision and support⁹⁰. Kural wants to educate us by saying that water will spring from the sandy well depending upon the depth of digging; similarly the knowledge horizon of person increases with the height of learning. The urge for learning ultimately decides the quantum of knowledge. Level of education is supposed to be correlated with social skills and bridging social net work. The higher the level of education, the more likely is the entrepreneur to socialize in a variety of milieus⁹¹.

⁸⁸ O'Dell, C., & Grayson, C. J. (1998). *If only we knew what we know: the transfer of internal knowledge and best practice*. New York: Free Press.

⁸⁹ Davenport, T. H., & Prusak, L. (1998). *Working knowledge : how organizations manage what they know*. Boston, Mass: Harvard Business School Press.

⁹⁰ In sandy soil, when deep you deive, you reach the springs below; The more you learn, the freer streams of wisdom flow. (Couplet 396)

⁹¹ Jan Inge Jensen and Stein Eristiansen - "Subcultures and Entrepreneurship The values of Social capital in Tanzanian Business" - *The Journal of Entrepreneurship* January-June 2004-Vol.13, No.1 Sage Publications, New Delhi- P.1 -27.

THIRU GNANA SAMBANDHAR

In sacred Sirkali there lived a saint by name Sivapada Hridayar. He prayed to the Lord for the boon of a worthy son to him who would reestablish the glory of Saivam. The Lord granted this boon and Bhagavathiar soon brought into this world a radiant male child. They brought up this child with great love and devotion, knowing full well that it was a purposeful gift from the Lord. The child, too, would weep for his separation from his divine parents Lord Siva and Parvathy, though ordinary people mistook it for a baby's crying habit. One day Sivapada Hridayar and his wife took the child with them to the temple tank in which they wanted to bathe. The child had insisted on being taken with them. They left the child on the bank and went in to



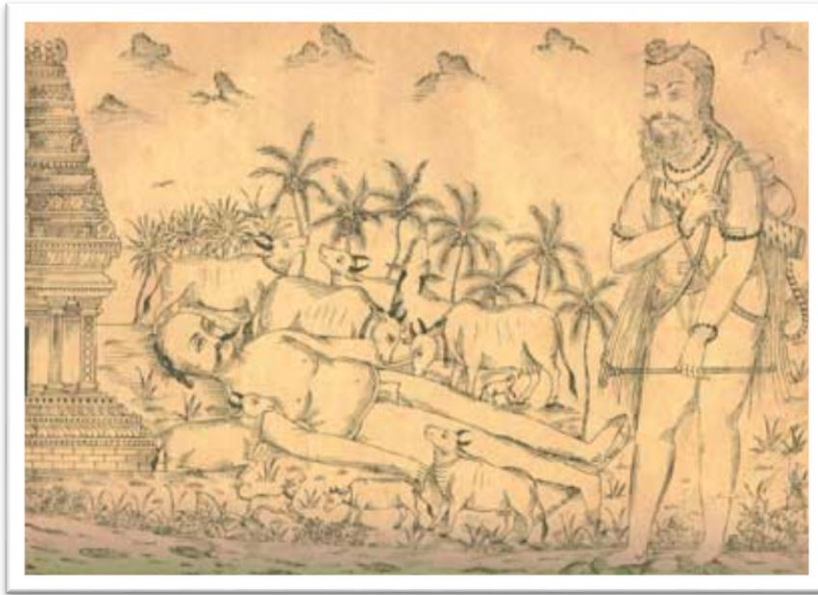
bathe. The child looked at the tower of the temple and began to cry for his parents. This outwardly attitude appears to be a mere childish action, but the Lord knew its inner meaning. Lord Thoniappar wanted to bless the child. So, He appeared with Mother Parvathy and asked her to feed the child with the milk of divine

wisdom. To obtain His grace and divine knowledge, the grace of the Mother is necessary; Mother Parvathy fondled with the child and suckled him with the Milk of Wisdom. From that moment he was known as Aludaiya Pillayar or one who enjoys the protection of the Lord; and also as Thiru GNANA Sambandhar as he attained divine wisdom through the grace of Lord Siva and Parvathy. From the moment he drank the Milk of Wisdom, he began to sing soul-stirring songs in praise of Lord Siva. The collection of these songs is called Thevaram. After finishing their bath, the parents came to the child, and found a golden cup in his hands (the cup in which Parvathy gave him the milk) and milk overflowing from his mouth. Sivapada Hridayar thought that somebody had given milk to the child: he did not like that his child should accept milk from all sorts of people. So, he brandished a cane before the child and asked him who gave the milk.

The child, shedding profuse tears, pointed to the Lord Who appeared in the sky along with Mother Parvathy. He also sang a song in praise of the Lord. Sivapada Hridayar could not see the Lord, but guessed from the child's behaviour that he must have had a vision of the Lord. He followed the child into the temple, as he went towards it. Many devotees had also come to the temple. They had come to know of what had happened to Pillaiyar and glorified him. The parents were very happy. They took the child on their shoulders and went round the town in a procession. The people had decorated the town nicely and received Sambandhar with great devotion. The next day Pillaiyar went to Thirukkolakka and sang a song, clapping his hands to keep time. Lord Siva, pleased with this, presented him with a pair of golden cymbals. Sambandhar began to sing, with the help of the golden cymbals. Even Narada and the celestials were charmed by this. Sambandhar then went on pilgrimages.

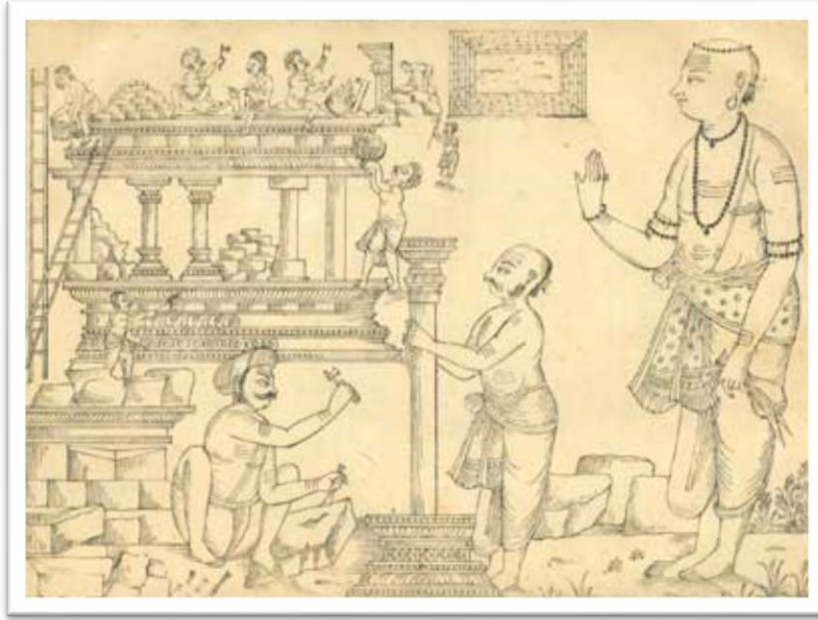
THIRU MULAR NAYANAR

Thirumular Nayanar was a Saiva Siddha. He was one of the eight students of Thirunandi Dhevar



Who showered His grace on them. They were all Yogis. He was called Thirumular because he entered into the mortal frame of Mulan. Thirumular desired to see Agastya Rishi in Pothia hills. So he left Kailasa and went southwards. On the way, he visited many Saivite shrines. When he came to Thiruvavaduthurai, he took bath in the river Caveri and

went to the temple. He went round the temple twice and offered prayer to the Lord. When he was walking along the bank of Caveri, he saw a herd of cows shedding tears. He found out the cause: the cow herd lay dead. Thirumular wanted to pacify the cows. He entered the body of the cowherd after safely depositing his own body in the trunk of a tree. The cows rejoiced again. This cowherd was known as Mulan, a resident of Sattanur. In the evening, he drove the cows back into the village. Mulan's wife was eagerly expecting the return of her husband. But, when she approached him that day, he would not allow her to touch him, but said: 'Oh lady, I am not your husband. Adore Lord Siva and attain Liberation.' He left her and went away to a near-by Math. The lady complained to the leaders of the place, about the conduct of her husband. They examined him and came to the conclusion that he had attained great spiritual evolution. So, they asked her to leave him alone. The next day, Thirumular followed the cows, but could not find his body where he had left it. It was the Lord's Lila. Lord Siva wanted Thirumular to write a book on Saiva Philosophy, containing the essence of all Siva Agamas, in Tamil. Thirumular understood His wish and returned to Thiruvavaduthurai. He worshipped the Lord and sat under the nearby peepul tree in deep meditation. He was in Samadhi for three thousand years. But, every year, he would come down from Samadhi and compose a stanza: thus, in three thousand



years he wrote three thousand stanzas. This book is called Thirumandiram. The Lord's mission had thus been fulfilled. Then, Thirumularr went back to Kailasa.

KAARI NAYANAR

This devotee's native town thirukadavur, He was a Chozhar in Tamil. He used to go to the three Tamil kings,

and get money by singing Tamil Kovais (anthology). He earned a lot and built temples. Thus he spread the cause of Saivism. He also served Siva Bhaktas and earned His grace. A true devotee of the Lord lives for His sake only. All that he has is offered to the Lord as the devotee's worship. God is your creator, your father and mother, friend and Guru. He has given you the various talents and skill. They belong to Him. He dwells in all, and expects you to utilize them in the service of all. This is the simple logic by which the saints arrive at the conclusion that they should see God in all, serve the Lord in all, and love Him in and through cosmic love, expressed as selfless service and charity. By leading such a selfless and divine life, you will conquer your worst spiritual enemy, viz., egoism, and realise God in this very birth, nay, this very second.

SIRAPPULI NAYANAR

Sirappuli Nayanar lived in Thiruvakur in the Chozha kingdom. He was an ardent devotee of Lord Siva and His Bhaktas. He used to worship them and serve them sincerely. He would repeat the Panchakshara Mantra, with Bhav and sincerity, throughout the day and night. He also performed the Vedic sacrifices in honor of Lord Siva. All these earned for him the supreme grace of Siva. A special spiritual practice of this Nayanar seems to have been the ceaseless repetition of the Panchakshara Mantra. This extremely simple practice is capable of bestowing incalculable benefit on man: and yet, ignorant man, full of delusion, refuses to resort to it. The continuous repetition of the Mantra will change the very mind-substance. It contains a divine vibration. Modern science has reached a stage when it no longer believes in mass and quantity. Even the



gross and impure intellect of a scientist has come to recognize the superior power in the subtle atom or cell. Great indeed is the foolishness of man if he still refuses to believe that the sound vibrations can bring about a radical change within him and heal him physically, vitally, mentally, psychically and spiritually. This is the highest Yoga: to remember God always and constantly to repeat His Name.

**AIYADIGAL
KADAVARKON
NAYANAR**

Aiyadigal Kadavarkon Nayanar was a Pallava king who ruled over Kanchi. He infused the spirit of Saivism into his people, too. Soon, he got

disgusted with worldly life, renounced the world, after installing his son in his place, and undertook a continuous pilgrimage of the various shrines singing hymns in His praise, wherever he went. Lord Siva was highly pleased with his devotion and blessed him with His Darshan. This king has set an example for all kings and social leaders to follow. Leaders should be the best



example for their followers.

They should encourage the masses to walk the path of virtue and Godlines. Otherwise, they live in vain: and, what is more, they take upon their shoulders a good part of the sins of their followers, for they are responsible for those sins. This Nayanar lives in our hearts even today because he

served his subjects both by precept and by his own personal example. He taught them, he encouraged them, and, finally, by his own life of renunciation and wholehearted devotion of the Lord, set a glorious example for them to emulate. Such is the life of an ideal leader.

RUDHRA PASUPATHI NAYANAR

There are seven Khandas in the Yajur Veda regarded as the Head of the Lord. Sri Rudhram is in the centre of the middle Khanda of the Yajur Veda. Its recitation is a great purifier. It describes the Lord's wonderful manifestations. Standing in the river and reciting this sacred scripture is regarded as especially efficacious, and bestows Moksha on the devotee. Rudhra Pasupathi Nayanar was a great devotee of Lord Siva and he resorted to this Sadhana. He used to recite Sri Rudram standing in water, neck deep and was, therefore, blessed by the Lord with Moksha.

PERUMIZHALAI KURUMBA NAYANAR

Perumizhalai Kurumba Nayanar excelled in Guru Bhakti. He was an ardent devotee of Lord Siva and Siva Bhaktas, too. He heard of Sundaramuurthi Nayanar's greatness and mentally accepted him as his Guru. To him, Sundharar was the sole refuge. He adored the Guru in thought, word and deed. By the Guru's grace, he attained all the Siddhis. He was immersed in Siva Bhakti and Guru Bhakti. In the meantime, Sundharar came to Thiruvanchaikalam from where he was taken to the Lord's Abode. Kurumba Nayanar, through his Yogic powers, came to know that this would happen. He did not like to remain in this world after the Guru: and, therefore, through the method of Siva Yoga, Nayanar cast off his mortal coil and reached the Abode of Siva, a day before Sundharar's departure.

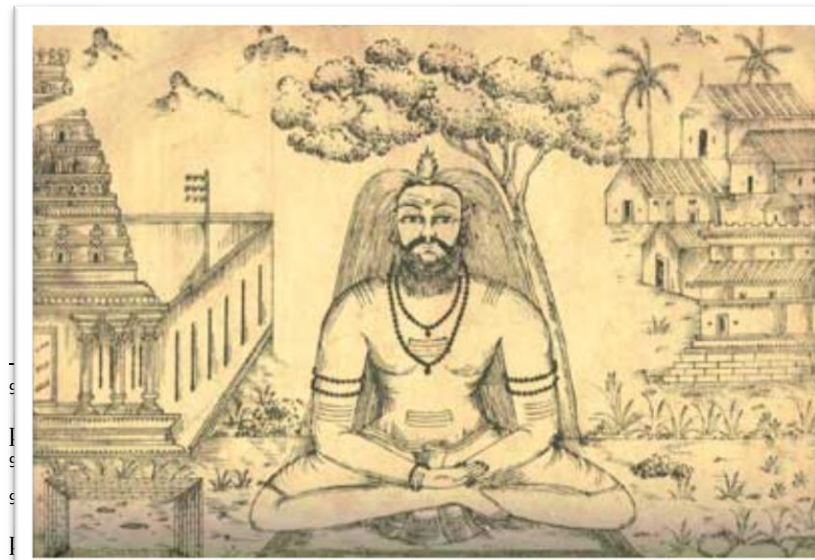
DISCUSSION

Thiru Gnana Sambandhar

Ki.Va.Jagannathan⁹², A.S.Gnasambantham⁹³, Thiru Muruga Kirupanatha Vaariyar⁹⁴, Durga Doss⁹⁵ say about Thirugnana Sambandhar Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

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2002-3



*Thus he sang before the Lord
of beauteous ear-ring,
And completed his decad
with his word of
benediction. (2002)*

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2019-2

mitted, 46, rayapet high road, Chennai.

ch, gangai puthaga nilayam, Chennai.

7th press print, 2014, guga sri variyar

*Greeted by the devotees of ever-during renown
He adored the Holy One of Thirucchaaikkaau
Near Pukar circled by the Cauvery.*

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2021-3

*Sang a decad of beauty married to melody,
And prayed again;*

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2125-3

2125-4

*He sang the divine decad of the sevenfold music
To cause the flow of the great and divine mercy
Of the Lord who willingly abides at Aratthurai. (2125)*

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2150-2

2150-3

*Whose throat is blue; beholding Him, he hymned
His decades hailed by the world; then the godly son
Came to Katampoor rich in glory, hailed
The Lord and thus flourished.*

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*He sang the divinely musical decad
Hailing the Lord's glory; he praised
The nature of the divine grace,*

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2176-1

2176-2

2176-3

2176-4

*All the decades of sweet music sung thus by him
Were played on the yaazh by the great Paanar
And were also simultaneously sung
By Matangka Choolamani, an embodiment
Of harmonious and nectarean music;
They did so pursuing the sevenfold way of music;
He who was blessed with the holy cymbals
Wrought of gold, sang the decades, hailed the Lord
And abode at Pukali.*

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*Like lightning; he hymned many a divine and dulcet
 Decad; he was immensely pleased; the Brahmins of lofty
 And hoary lineage well-versed in the Vedas, adored him.*

These lines express how he sang before the Lord of beautiful ear-ring, he made Sang a
 decad of beauty married to melody, He sang the divine decad of the sevenfold music To cause
 the flow of the great and divine mercy Of the Lord who willingly abides at Aratturai, He sang
 the divinely musical decad Hailing the Lord's glory; he praised The nature of the divine grace he
 wrote More than 206 places have tell thirunagaSambandhar songs. His knowledge makes him as
 a supreme power of saivam. His songs make a good and knowledgeable thinking to the society.

Thirumular Nayanar

Ki.Va.Jagannathan⁹⁶, A.S.Gnasambantham⁹⁷, Thiru Muruga Kirupanatha Vaariyar⁹⁸,
 Durga Doss⁹⁹ say about Thirumular Nayanar in periyapuranam. From this reference the
 researcher narrates the management point of view with the descriptions of these Tamil famous
 writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions
 collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*For the dwellers of earth to rid the poisonous
 Embodiment and gain deliverance, he composed
 Thirumantramaalai of fourfold path culminating
 In Gnaanam; he but uttered a stanza, once a year;*

⁹⁶ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai.
 pp.4

⁹⁷ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

⁹⁸ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar
 pathipagam, Chennai. pp.522

⁹⁹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024.
 pp.470

*His work hailing the Lord who wears the tusk
Of the boar, began thus: “Onru Avanthaane.”*

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*He composed his garland of Tamil made up
Of three thousand stanzas of (Aagamic) import;
For this he joyously flourished on earth
For three thousand years; then he reached
The sacred Kailaas by the grace of the Lord
Who wears the crescent in His crest and for ever
Became irretrievably oned with His feet. (3590)*

These lines expressed his knowledge about the medicine field he composed Thirumantramaalai of fourfold path culminating In Gnaanam and he also composed his garland of Tamil made up of three thousand stanzas of (Aagamic) import for this he joyously flourished on earth for three thousand year. His book is famous for medicine

Kaari nayanar

Ki.Va.Jagannathan¹⁰⁰, A.S.Gnasambantham¹⁰¹, Thiru Muruga Kirupanatha Vaariyar¹⁰², Durga Doss¹⁰³ say about Kaari Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss’s words. These author’s definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*He pleased them with his words married to rich
Meaning; with the heaps of riches he received*

¹⁰⁰ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.61

¹⁰¹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁰² Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.632

¹⁰³ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.545

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*He always spoke truthful words that delighted all ears;
 He gave lavishly great wealth to the glorious devotees
 Of the Lord of gods; his thought ever rested
 On the divine Mount Kailaas girt with gardens
 Where abides the Lord whose mount is the Bull. (4066)*

These lines express the qualities of his words his words married to rich meaning with heaps of rich. He spoke only truth of words. So he was very knowledgable and truthfull person.

Sirappuli nayanar

Ki.Va.Jagannathan¹⁰⁴, A.S.Gnasambantham¹⁰⁵, Thiru Muruga Kirupanatha Vaariyar¹⁰⁶, Durga Doss¹⁰⁷ say about Sirappuli Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

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*He would fall at their feet, rise up, speak to them
 In soaring love, pleasing words, feed them daily*

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*He would chant the Panchaakshara as ordained, foster
 The triple fire and make goodly sacrifices
 For the glory of the feet of the blue-throated Lord;*

¹⁰⁴ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.16

¹⁰⁵ A.S.Gnasambantham, Periyapuram oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁰⁶ Thirumuruga kirupanatha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.552

¹⁰⁷ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.486

*Hailing munificent Sirappuli, the great patron
Well-versed in the Vedas and hailing from
Aakkoor where thrived the lofty Brahmins in piety,*

These lines tell the qualities of sirappuli nayanar he was with the pleasing words with the life he would chant the panchaakshara as ordained faster the great patron well versed in the Vedas and hailing from the lord. He is very knowledgeable by the action of vedic and spirituality.

Aiyadikal kadavar kon

Ki.Va.Jagannathan¹⁰⁸, A.S.Gnasambantham¹⁰⁹, Thiru Muruga Kirupanatha Vaariyar¹¹⁰, Durga Doss¹¹¹ say about Aiyadikal Kadavar Kon Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

சென்னை நகராட்சி நிர்வாகம்
சென்னை நகராட்சி நிர்வாகம் சென்னை நகராட்சி நிர்வாகம்

4046-3
4046-4

*he ruled, poised
In the divine way of Saivism of the Lord
Of ruddy matted hair; he was Aiyatikal who brought
His subjects under his feet by the justice
Of his righteous sceptre. (4046)*

சென்னை நகராட்சி நிர்வாகம்
சென்னை நகராட்சி நிர்வாகம் சென்னை நகராட்சி நிர்வாகம்

4047-3
4047-4

*The way of dharma thrived; the ways of Saivism
And of the rare Vedas glowed with splendour;*

¹⁰⁸ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.57

¹⁰⁹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹¹⁰ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.628

¹¹¹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.543

*It was thus he ruled subjugating his enemies
And making them abide under his feet. (4047)*

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4048-1
4048-2
4048-3
4048-4

*Kings obeyed him; northern Sanskrit and southern
Tamil with all their wealth of scripture, came under
His mastery; even when he so ruled, he resolved thus:
“Kingship indeed is misery.” He quit it in utter
Contempt, having had his beauteous son crowned.
He then willingly performed service divine,
Firmly established in the goodly way of Saivism. (4048)*

These lines describe the knowledge qualities of the aiyadikal kadavar kon he was Aiyatikal who brought His subjects under his feet by the justice Of his righteous scepter. The way of dharma thrived; the ways of Saivism and of the rare Vedas glowed with splendour he know very well northern Sanskrit and southern Tamil with all their wealth of scripture his knowledge with the more power.

Urthrapasupathi nayanar

Ki.Va.Jagannathan¹¹², A.S.Gnasambantham¹¹³, Thiru Muruga Kirupanatha Vaariyar¹¹⁴, Durga Doss¹¹⁵ say about Urthrapasupathi Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss’s words. These author’s definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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1036-1
1036-2
1036-3

¹¹² Ki.Va.Jagannathan, nayanmar kathaikal part 2, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.82

¹¹³ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹¹⁴ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.254

¹¹⁵ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.249

*Thither would be stand neck-deep in the lucid water cool,
Hold his hands above his head, folded in adoration
And practice the purposive chanting of Sri Rudram
In loving devotion of the Lord in whose matted hair
The white-waved Ganga flows and overflows. (1036)*

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*He who was like unto Brahma throned on lotus
Chanted Sri Rudram -- the very fruit of the true Vedas --,
During broad day and eventide, without fail;
When he chanted thus for some days he attained
At-one-ment; the Lord of Uma was pleased. (1037)*

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*The primal Lord approved of the loving devotee's
Glorious and rare askesis and his excelling mastery
And regulation of the Vedic mantras, and in grace,
Blessed him to abide in the blameless world of Siva.*

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*As he chanted Sri Rudram with ever-during love,
He came to abide under the gracious dancing feet
Of the Lord and came to be hailed by the world
With the renowned name Rudra-Pasu-Padiyaar. (1039)*

These lines expressed greate devotee of Urthrapasupathi nayanar Thither would be stand neck deep in the lucid water cool, Hold his hands above his head, folded in adoration and practice the purposive chanting of Sri Rudram In loving devotion of the Lord he loving devotee's and his excelling mastery and regulation of the Vedic mantras, and in grace, Blessed him to abide in the blameless world of Siva As he chanted Sri Rudram with ever-during love, He

came to abide under the gracious dancing feet Of the Lord he was well knoledge by the spirituality.

Perumizhalai kurumbar

Ki.Va.Jagannathan¹¹⁶, A.S.Gnasambantham¹¹⁷, Thiru Muruga Kirupanatha Vaariyar¹¹⁸, Durga Doss¹¹⁹ say about Perumizhalai Kurumbar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*All his inner organs became one; pure consciousness
Streamed through suzhu-manai; by cultivated yoga
Pranava caused the opening of Brahmarantra;
Through this his spirit coursed its way to the Kailas
To the feet of the Primal One even before Nampi Aroorar
Could there arrive. (1715)*

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*Adoring the feet of Mizhalai-k-Kurumpar who reached
The feet of the Lord of Mount Kailas, by his constant
Yogic exercise, never to part from the feet of the lord
Of Parava*

These lines expresse the qualities of devotee perumizhalai kurumba nayanar All his inner organs became one; pure consciousness Streamed through suzhu-manai; by cultivated yoga

¹¹⁶ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.111

¹¹⁷ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹¹⁸ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.364

¹¹⁹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.337

Pranava caused the opening of Brahmarantra and by his constant Yogic exercise, never to part from the feet of the lord Of Parava he know well about the yogas and agamas and spirituality.

From the year 1991, many articles have been published on knowledge management and its importance in organization. The researcher has quoted about knowledge management in various aspect Dr.Iraianbu IAS has also quoto about knowledge management discipline in thirukural. Knowledge management is the process of creating, sharing, using and managing the knowledge information in the organization.

Thirugnana Sambandhar has written many songs book and dedicated to this world. This book influenced the life of many people. Many people read his book and got benefited by it. Because of the knowledge shared by thiru gnana Sambandhar the readers also get benefitted and received good deeds in life. Hence the researcher has included him under the knowledge management concept.

Thirumular wrote a book named “Thirumanthiram”. This book is a medical book and he has given the treatment and remedies for many diseases in this book. Thirumular shared his medical knowledge with others through his book Thirumanthiram.

Kaari Nayanar has written many books called as “Tamil Kovai”. Similarly Sirupuli nayanar has written many books and has helped many people to understand vedhas. Aiyadigal kadavarkon nayanar has written many songs. Ruthra pasupathi nayanar has read all vedhas and he used to pray and tell those manthras by standing in water. He read and got knowledge; he used it, and also shared it with others Perumizhalai kurumba nayanaryanar also has written books and contributed by knowledge sharing.

All the above mentioned nayanmars created through knowledge, used the knowledge, shared the knowledge with others by writing books, and managed it well, so all are considered under knowledge management concept by the researcher. Their life history makes us understand the concept of Knowledge management.

PROMOTION CONCEPT FROM PERIYAPURANAM

PROMOTION

The advancement of an employee from one job position to another job position that has a higher salary range, a higher level job title, and, often, more and higher level job responsibilities in an organization, is called a promotion. Sometimes, a promotion results in an employee taking on responsibility for managing or overseeing the work of other employees. Decision-making authority tends to rise with a promotion as well. Unlike in a lateral move, the promotion can result in more status within the organization. But, along with the authority and status conveyed with the new position title comes additional responsibility, accountability, and expanded expectations for contributions.

A promotion is viewed as desirable by employees because of the impact a promotion has on pay, authority, responsibility, and the ability to influence broader organizational decision making. A promotion raises the status of the employee who receives a promotion which is a visible sign of esteem from the employer. As a sign of the value and esteem that an employee is held in by the employer, the promotion is a visible action that other employees see. In all cases of promotion, the employer is telegraphing to other employees the kinds of actions, behaviors, and values he'd like to see in their attitudes, outlooks, contributions, and commitment¹²⁰.

Speaking of promotion, we can identify two distinct types of promotions, which may be called real and nominal promotion. A real promotion results in a person being assigned substantially higher levels of responsibilities in the hierarchical structure of the company. A nominal promotion results in changes elevating the person to a higher level of employment grade that determines the person's pay and other benefit, is not accompanied by any significant increase in responsibilities. Companies may use many different processes and criteria for promotion of staff of the company, and generally these are different for these two types of promotions. Therefore we will discuss them separately.

CRITERIA FOR REAL PROMOTIONS

¹²⁰ Susan M. Heathfield, A Promotion Rewards an Employee for Work Contributions, A Promotion Elevates an Employee's Status and Authority, 2016, <https://www.thebalance.com/a-promotion-rewards-an-employee-for-work-contributions-1918231>

Real promotions are given based on existence of vacant posts to which a person is promoted, and on the assessment of ability of individual employee to handle the enhanced responsibilities. The vacancies for promotion are created in several ways including promotion or transfer of persons at higher posts, expansion in operations of company, and people at higher posts retiring or resigning from the company. The assessment of ability of candidate for promotion is determined by his current performance, as well as level of capability as demonstrated in current position. In addition, consideration may also be given to aptitude of the person judged by other means.

CRITERIA FOR NOMINAL PROMOTIONS

Nominal promotions are more like reward to employees for their current performance and for continued loyalty to company. Therefore, main criteria for nominal promotions are record of performance in the job and length of service in the current grade. In addition, the job market also influences this decision substantially. When the demand for people performing a particular type of jobs is high, may become difficult to retain existing employees at their current level of remuneration and designation. In such cases nominal promotion are given to retain the employees in the company.

KARAIKAL AMMAIYAR

Punithavathiar as Karaikal Ammaiyar was called was born in a Vaisya family. Her father was Danadathan. He was a wealthy merchant. He was very virtuous, too. He and his dutiful wife prayed to the Lord for a child, and the child the Lord blessed them with they called Punithavathy. From her childhood, Punithavathy had an intense love for Lord Siva and His Bhaktas. She was married to Paramadattan. Both of them were leading an ideal householder's life. One day Paramadattan sent two mangoes to his house. Punithavathy kept them safely so that she could serve her husband with them at meal-time. In the meantime, a Siva Yogi appeared before her. He was hungry and completely exhausted. Punithavathy worshipped him and offered him Bhiksha. She had nothing to give him, except the mangoes. She gave one to the guest. At midday Paramadattan came to the house. The wife served him with one mango. He liked it, and asked for the other. She was upset. She appealed to the Lord for help. When she finished her prayer,

mysteriously a mango fell on the palm of her hand. She gave it her husband. He tasted it. It was exceptionally sweet. He asked her to tell him from where she got it, as he was quite sure it was not the mango he had sent. Punithavathy told him the whole truth. Paramadattan, however, would not believe this and challenged her to produce another. She prayed again to the Lord. Another mango appeared on her palm. She gave it to him. But, at once it disappeared from his hand. He was astounded. He understood the greatness of his wife. He felt that it was a great sin to live with her as her husband. On the pretext of going to a foreign country for trade, he sailed with a ship load of goods. On return, he established himself in a big city in the Pandyan kingdom. He married a Vaisya girl and lived happily. He had a daughter by her and he named her Punithavathy, after his first wife. Punithavathiyar's relatives came to know of her husband's whereabouts and took her also there in a palanquin. When Paramadattan heard that Punithavathy was coming to him, he, with his second wife and child, went forward, and fell at Punithavathy's feet. When the people demanded an explanation, he revealed that he regarded her, not as his wife, but as a Goddess. Punithavathy understood his mental condition, and prayed to the Lord: 'In that case, Oh Lord, deprive me of the present physical charm and let me have a demoniacal form.' Her prayer was immediately granted and her charming body was transformed into a skeleton. Then she went on a pilgrimage to the holy Kailasa. Feeling that it would be a great sin to place her foot on those sacred grounds, she made the last part of the journey on her head.



Mother Parvathy was surprised to see Punithavathy's strange form and her wonderful devotion. Lord Siva told her of Ammaiyar's greatness. When she went near Him, Lord Siva welcomed her with extreme love and granted a boon to her. She fell at His Feet, and prayed: 'Oh Lord of Mercy, give me sincere, pure,

unalloyed, eternal and overflowing devotion unto you. I want no more birth. If, however, I have

to take birth here, grant me that I should never forget you. Whenever you dance, I must be at your feet singing your praise. This is my only wish.’ Lord Siva granted the boon and asked her to proceed to Thiruvallangadu to witness His dance. She went to that place and spent her life singing the praise of Lord Siva.

DISCUSSION

Karaikal Ammaiyar

Ki.Va.Jagannathan¹²¹, A.S.Gnasambantham¹²², Thiru Muruga Kirupanatha Vaariyar¹²³, Durga Doss¹²⁴ say about Karaikal Ammaiyar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss’s words. These author’s definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*Beholding the adoring husband, she who was truly
A beauteous liana, and the gathered kin moved away
And stood stricken by fear; touched to the quick
And bitten by shame, the relations said: “O Wearer
Of a fragrant garland! What makes you worship
Your beauteous wife?” (1762)*

These lines express the abnormal situation of the karaikal ammaiya's life and she was mentally so upset so she desire to go with the spiritual life.

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¹²¹ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.113

¹²² A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹²³ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.371

¹²⁴ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.339

*she who was to get
 What she prayed for, shook away all her flesh where
 Abode beauty, and stood a skeletal being --,
 The form of the hallowed ghost --, hailed by
 Heaven, earth and all. (1766)*

These lines says she want go who was to get what she prayed for, shook away all her flesh where Abode beauty, and stood a skeletal being the form of the hallowed ghost.

1768-1
1768-2

*By the integer of wisdom which welled up from within
 She hailed the Lord of Uma with Arputa-th-Thiruvantati
 Then and there; in love she sang thus: "Behold! I've
 Become now part of the goodly hosts of Siva that hail
 The beauteous and roseate feet of the Lord."*

1771-1
1771-2
1771-3
1771-4

*With a speed exceeding that of the mind
 She traveled fast the realms in the north;
 She came near the Mount Kailas of pervasive radiance
 Where abides the Wielder of the Trident, decked with
 A garland of Konrai blooms burgeoning in serried order;
 She durst not tread with her feet the holy ascent
 But measured it with her head. (1771)*

1774-1
1774-2
1774-3
1774-4

*"She that cometh, O Uma, is truly a Mater that fosters Us!
 She prayed for that glorious form and was blessed with it."
 Then as she neared Him, He addressed Her with that
 One unique word "Mater" that all the worlds
 Might stand redeemed. (1774)*

These lines expressed the excellence of the karaikal ammaiayra she became a good position in his life. She became blessed by the lord shiva he tell his wife parvathi karaikkal ammaiayr as his mother. She was deserved it because of her intelligence and dedication to the spirituality she promoted by the lord shiva as a devotee to mother of lord shiva.

From this study the review point of view The advancement of an employee from one job position to another job position that has a higher salary range, a higher level job title, and, often, more and higher level job responsibilities in an organization, is called a promotion and we can identify two distinct types of promotions, which may be called real and nominal promotion. A real promotion results in a person being assigned substantially higher levels of responsibilities in the hierarchical structure of the company. A nominal promotion results in changes elevating the person to a higher level of employment grade that determines the person's pay and other benefit, is not accompanied by any significant increase in responsibilities but for this study we consider promotion is not based for salary, pay scale and any other ways we consider promotion is god's grace and their bhakthi level.

From the story of Karaikal Ammaiyar she had an intense love for Lord Siva and she was married to Paramadattan One day he understood the greatness of his wife. He felt that it was a great sin to live with her as her husband people demanded an explanation; he revealed that he regarded her, not as his wife, but as a Goddess.

Punithavathy understood his mental condition, and prayed to the Lord: 'In that case, Oh Lord, deprive me of the present physical charm and let me have a demoniacal form.' Her prayer was immediately granted and her charming body was transformed into a skeleton she was promoted by god from household life to devotional life

Then, she went on a pilgrimage to the holy Kailasa. Feeling that it would be a great sin to place her foot on those sacred grounds, she made the last part of the journey on her head. Mother Parvathy was surprised to see Punithavathy's strange form and her wonderful devotion. Lord Siva told her of Ammaiyar's greatness. When she went near Him, Lord Siva welcomed her with extreme love and granted a boon to her. She fell at His Feet, and prayed: 'Oh Lord of Mercy, give me sincere, pure, unalloyed, eternal and overflowing devotion unto you. So Karaikal

Ammaiyar get a great place in saivam with the respect of Lord Shiva and Parvathi this is a greatest promotion in the field of bhakthi. And she wants no more birth. If, however, she have to take birth here, grant me that she should never forget you. Whenever you dance, she must be at your feet singing your praise. This is my only wish.' Lord Siva granted the boon and asked her to proceed to Thiruvallangadu to witness His dance. So, Lord Shiva to give a greatest chance to Karaikal Ammaiyar to see the great full dance this is great think of devotional people so she is promoted by Lord Shiva for her greatness of bhakthi. Therefore the promotion concept is already used in our forefather's life style.

MUSIC TALENT MANAGEMENT CONCEPT FROM PERIYAPURANAM

M Saraswathy¹²⁵ (2013) finds seventy five people have signed up for the competition and are ready to perform before the judges. It includes both men and women who may or may not be trained in music, but have one thing in common: a love for music. No, this is not an audition round for a reality television show, but this is an in house competition at L&T.

Recently, L&T hosted its first edition of Voice of L&T competition. Not just their employees, but some members of their family also signed up for the event. Companies in India Inc are taking a keen interest in promoting the musical talent at workplace. Apart from L&T, McDonald's and Godrej also have similar initiatives for engaging their employees

Yogi Shriram, Senior Vice President Corporate Human Resources, L&T said that they had worked out this arrangement with the Shankar Mahadevan Academy (SMA) for offering on line coaching facilities and music lessons for interested employees in September 2011. "We had decided at that time to announce a competition two years later when L&T ties that had enrolled themselves with the SMA would be trained and feel more prepared to compete in the competition. Now, this competition is planned to be held once every 2 years," said Shriram.

This year, L&T had two rounds initially and after the eliminations, the number of participants reduced to the best twelve. The feedback of the participants has been very

125 M Saraswathy, Companies promote musical talent at workplace, Mumbai, September 7, 2013, http://www.business-standard.com/article/companies/companies-promote-musical-talent-at-workplace-113090700599_1.html

encouraging. There is a lot of excitement and blissful engagement. Music is turning out to be a wonderful currency for togetherness and in reinforcing further a great work culture that the Company enjoys. Such participative music cuts across hierarchies and is enjoyed by all. The young employees enjoy themselves and the older ones also get into the rhythm.

Led by L&T's Corporate HR-Learning & Development arm, the event is an extension of the e-Swara initiative established in 2011 in collaboration with the Shankar Mahadevan music Academy. The event was attended by L&T's top management including AM Naik, Group Executive Chairman, L&T. The e-Swara initiative is an expression of the conviction that a work life balance is critical to productivity. This year, Chetan Naik was selected as the 'Voice of L&T' and will be part of a music album along with Shankar Mahadevan.

Shriram said that they have music classes, classical singing sessions, sessions where young L&T ties come together on a weekly basis, do gigs and Jam: western pop, rock etc. Now, through SMA the employees can learn online. The music coaching is offered in multiple locations. He explained that professionals come and teach & train them. While some of these classes are subsidized by L&T, others are paid for by the employees themselves.

McDonald's has a competition worldwide to discover and reward musical talent. Seema Arora Nambiar, Senior Director, People Resources, Hardcastle Restaurants (the company that manages and operates McDonald's restaurants in South and West India) said, "The Voice of McDonald's is an annual worldwide contest to discover, recognize and reward the most talented singers among the approximately 68 million restaurant employees in the McDonald's system globally."

Employee engagement, say industry experts, has become a practice among Indian companies. At a time, when there is a talk of slowdown in the job market, the HR experts said that such engaging activities were necessary to boost employee morale. At godrej too, they have a singing competition that is open for all group employees. Here too, the singers are trained and mentored by professionals.

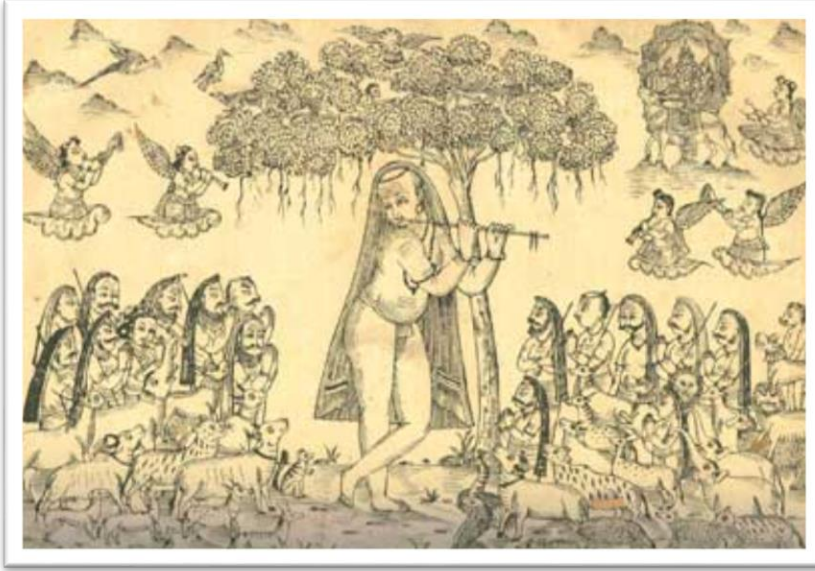
Nambiar said that 2013 saw McDonald's India host the second edition of the Voice of McDonald's wherein employees across India came together and participated on common ground.

Here, the winners will get an opportunity to compete at the APMEA level and then go on to represent India at the Grand Finale which is expected to be held at Orlando in 2014.

"Employees have responded positively and have participated with enthusiasm. Participating employees have come in from all parts of the country to try their luck and display their talents. The Voice of McDonald's platform, gives employees unmatched exposure, training and confidence along with a chance to showcase their musical talents," she explained.

At L&T too, music is a complementary activity. To make the work place exciting, they have gyms, sports, outdoor and indoor, trekking, rock climbing, quiz competitions, etc. and a host of other activities to keep the employees engaged and to develop an inclusive culture. The key, during slowdown, said the chief executive of a Mumbai-based HR consulting firm, is not just to give make employees feel wanted in an organization, but also communicate it effectively to the staff.

ANAYA NAYANAR



Anayanar was devoted to the Bhasma, and also to Siva Bhaktas, irrespective of their caste. His devotion to the Lord took the form of playing on his flute the holy Panchakshara Mantra of Siva. He aspired to realise the Lord, through this Mantra. One day when he was playing the mantra on his

celestial instrument, under a Konrai tree (a favourite of Lord Siva), the music captivated all the cows and calves. Even the birds sat on trees and silently heard the enrapturing music of the flute. The peacocks danced in joy, keeping time with the music. Hearing the music, other animals stood motionless. The music captivated the hearts of the deer, snakes, lions, elephants, tigers, etc. The snake and the peacock, the lion and the elephant, shed their enmity and lived together happily. The rivers stopped in their course. The waves in the sea calmed, to hear the music of Ayanar. Even the celestials (Vidyadharas, Kinnaras and Devas,) came in their celestial cars to hear the music. The Lord was immensely pleased with Ayanar's sincere devotion. The sweetness of the music of the flute and the effect of the Panchakshara Mantra both melted His heart. He appeared before Nayanar, with Mother Parvathi, blessed him and took him to Kailas.

THIRU NEELAGANDA YAZHPANAR

In Thiru Erukattanpuliur, in the Chozha kingdom, there lived an ardent devotee of Lord Siva by name Thiru Neelaganda Yazhpanar. He was an expert in playing the Yazh. It was his habit to visit many sacred shrines and sing His glories on the Yazh. He once went to Madura. He was standing at the entrance and singing. The Lord wanted to hear him at close quarters and so asked the devotees in their dream, to bring Yazhpanar into the inner shrine the next day. When the Brahmins took him inside the shrine, Yazhpanar was surprised, but understood it was His Lila and that He wanted to hear him play on the Yazh. As he was singing, a voice was heard in the heaven: ‘if the instrument rests on the wet floor, it will be spoilt: give him a golden seat to occupy.’ At once a golden seat was offered to him. Yazhpanar prostrated to the Lord and sang of His supreme compassion, standing on the golden seat. Yazhpanar then went to Thiruvarur and, here, too, he remained outside the shrine and sang. And here, too, the Lord wanted him to sing in His immediate presence. So, He created another opening on the northern side of the temple. Yazhpanar understood the Lord’s will and entered through the gate and sang in His Presence

DISCUSSION

Anaya Nayanar

Ki.Va.Jagannathan¹²⁶, A.S.Gnasambantham¹²⁷, Thiru Muruga Kirupanatha Vaariyar¹²⁸, Durga Doss¹²⁹ say about Anaya Nayanar in periyapuram. From this reference the researcher



pauppagam, Chennai. pp.235

¹²⁹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.236

narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss’s words. These author’s definitions collectively evaluate their reviews of this

limited, 46, rayapet high road, Chennai.

arch, gangai puthaga nilayam, Chennai.

n, 7th press print, 2014, guga sri variyar

saints with they mentioned lyrics of periyapuranam.

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*He took the musical vangkiyam in which the interspace
Between the mudra and the first of the eight holes
Measures seven fingers' breadth;
Like bees that buzz over flowers to gather pollen,
His flute hummed, rose accelerando and stood
Still or caesural; to the pure manga cavum the great one,
-- May he flourish for ever --, applied his beauteous lips. (948)*

These lines expressed greatness of Anaya nayanar he do the musical worship of lord shiva He took the musical vangkiyam in which the interspace between the mudra and the first of the eight holes Measures seven fingers' breadth

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*It pleased the Lord to hearken to the music
Of Anayar's flute; with His Consort -- a liana of tapas --,
Whose heart is grace and compassion divine,
The brow-eyed Lord -- the Cause and Source of Music --,
Through heaven's highway, with His matted hair
Bright with the crescent, thither appeared. (963)*

These lines expressed greatness of Anaya nayanar the Lord to hearken to the music Of Anayar's flute; with His Consort a liana of tapas in his music talent make him as a good role of the society and he became a nayanar on the reason of his music excellence.

Thiru Neelaganda Yazhpanar

Ki.Va.Jagannathan¹³⁰, A.S.Gnasambantham¹³¹, Thiru Muruga Kirupanatha Vaariyar¹³², Durga Doss¹³³ say about Thiru Neelaganda Yazhpanar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*Having adored the Lord at His many shrines
He moved on to adore the lotus-feet of our lord--
The Prince of Kaunias of Kaazhi city, who by the grace
Of the Lord enshrined in the Ark afloat
On the encircling ocean, was fed with Gnosis by Uma
Whose words are tuneful as that of the yaazh--;
Thus Paanar, the player of the melodious yaazh
Arrived at Pukali, the city of beatific Brahmins.*

These lines expressed greatness of Thiruneelakanda yaazhpanar he was a greates musical player he do the worship of lord shiva by the way of yaazh music Thus Paanar, the player of the melodious yaazh Arrived at Pukali, the city of beatific Brahmins everybody admire in his music talent.

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*When the Partaker of Gnosis heard of his arrival
He duly honoured the great Paanar of wondrous music;
Abiding with him, Paanar played on his yaazh*

¹³⁰ Ki.Va.Jagannathan, nayanmar kathaikal part 4, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.19

¹³¹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹³² Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.678

¹³³ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.579

*The lofty decades of the godly child; ever in his company
He reached the feet of the blue-throated Lord
At Thirunalloor-p-Peru Manam along with him.*

These lines express Gnosis heard of his arrival he duly honoured the great Paanar of wondrous music abiding with him, Paanar played on his yaazh the lofty decades of the godly child; ever in his company he reached the feet of the blue-throated Lord on the reason of music talent he beacem a good role of his life and spirituality.

From this study, Music is turning out to be a wonderful currency for togetherness and in reinforcing further a great work culture that the Company enjoys. Such participative music cuts across hierarchies and is enjoyed by all. The young employees enjoy themselves and the older ones also get into the rhythm. Apart from L&T, McDonald's and Godrej also have similar initiatives for engaging their employees via music they have music classes, classical singing sessions, sessions where young L&T ties come together on a weekly basis and McDonald's has a competition worldwide to discover and reward musical talent.

On the basics of this reviews music lead a main role in every organization and it will help the employee's organization culture.

The story of Anaya nayanar narrate the service to the Lord took the form of playing on his flute the holy Panchakshara Mantra of Siva. He aspired to realise the Lord, through this Mantra. The Lord was immensely pleased with Ayanar's sincere devotion. The sweetness of the music of the flute and the effect of the Panchakshara Mantra both melted His heart. He appeared before Nayanar, with Mother Parvathi, blessed him and took him to Kailas.

The story of Thiru Neelaganda Yazhpanar shows him an expert in playing the Yazh. It was his habit to visit many sacred shrines and sing His glories on the Yazh. He once went to Madura. He was standing at the entrance and singing. The Lord wanted to hear him at close quarters and so asked the devotees in their dream, to bring Yazhpanar into the inner shrine the next day. When the Brahmins took him inside the shrine, Yazhpanar was surprised, but understood it was His Lila and that He wanted to hear him play on the Yazh. Yazhpanar then went to Thiruvavarur and, here, too, he remained outside the shrine and sang. And here, too, the Lord wanted him to sing in His immediate presence. So, He created another opening on the

northern side of the temple. Yazhpanar understood the Lord's will and entered through the gate and sang in His Presence.

These two people blessed by lord with the quality of music talent. In the modern organization we create the organization culture with the employee's talent so in the special talent will take a good role in the organization culture. Anaya nayanar and thiru neelaganda yazhpanar get a good role in the 63 nayanmars list because of his music talents. So, talent management will make a good position to the employee in the organization and it makes a good organization culture between the employees. So, we understand the important of music related talent management and how to it deal with our forefathers' life history.

TIME MANAGEMENT CONCEPT FROM PERIYAPURANAM

TIME

Time is an essential resource every manager needs to achieve the goals and objectives of an organization. It is so delicate that it cannot be saved but can only be spent and once misused it can never be regained. Every manager is looking for ways to improve time management. Whether it is the management of an organization looking for business improvement or an individual looking for ways to better spend their time, time management is important to both.

TIME MANAGEMENT

Time management is the act or process of planning and exercising conscious control over the amount of time spent on specific activities, especially to increase effectiveness, efficiency or productivity. It is a meta-activity with the goal to maximize the overall benefit of a set of other activities within the boundary condition of a limited amount of time.

Time management may be aided by a range of skills, tools, and techniques used to manage time when accomplishing specific tasks, projects, and goals complying with a due date. Initially, time management referred to just business or work activities, but eventually the term broadened to include personal activities as well. Time management system is a designed

combination of processes, tools, techniques, and methods. Time management is usually a necessity in any project development as it determines the project completion time and scope.

THE MAJOR THEMES ARISING FROM THE LITERATURE ON TIME MANAGEMENT INCLUDE THE FOLLOWING

- Creating an environment conducive to effectiveness
- Setting of priorities
- Carrying out activity around those priorities
- The related process of reduction of time spent on non-priorities

Hisrich and Peters¹³⁴ (2002) “time is a unique quantity an entrepreneur (manager) cannot store it, rent it, and buy it. Everything requires it and it passes at the same rate for everyone. Time management involves investing time to determine what one wants out of his activities. Effective time management is the investment of time in such a way that optimal result is gotten from activities consuming a specific time quantity. Time management hinges on the principle that it is more important to do the right things than to do things right. The ability to choose between the important and the unimportant and be persistent on the correctly chosen sequence is the key determinant of effectiveness in time management. Time management is a method for managers to increase work performance effectiveness

Claessens, Roe, Rutte¹³⁵ (2009) deal with Time management which is probably not as easy as what it is imagined and expected to be. Hence, authors differ in the way in which they define time management. In their study, “time management: effectiveness, logic and challenges” [Claessens, Roe, Rutte (2009)] have noted that the term time management means different things to different people.

¹³⁴ Hisrich & Peters (2002) Effective time management for high performance in organizations, Journal of Nigerian Institute of Management, vol, 44 No 3 pp. 21-26

¹³⁵ Claessens, B, Roe, R. & Rutte (2009), ‘Time management: logic, effectiveness & challenges, In: Roe, R., Waller, M. & Clegg, S. (Eds), Time in organizational Research, London, Routledge, UK, pp. 23-41

According to Lakein¹³⁶ (1973) time management refers to the use of particular techniques such as ‘to-do’ lists or deliberately planning activities, or to participate in training with the purpose of learning how to master and use such a technique.

Claessens et al.¹³⁷ (2009) have defined time-management as the types of behavior that differentiate people who do things on time, stick to deadline and spend little time on their activities from those who are often late, pass deadline, spend much time on their activities and waste time on unimportant matters. Time management is defined as one process by which you can accomplish the tasks and goals which will enable you to be effective in your job and career

THIRU NALAI POVAR NAYANAR

¹³⁶ Lakein, A (1973) How to get control of your time & your life: New American Library, New York

¹³⁷ Claessens, B, Roe, R. & Rutte (2009), ‘Time management: logic, effectiveness & challenges, In: Roe, R., Waller, M. & Clegg, S. (Eds), Time in organizational Research, London, Routledge, UK, pp. 23-41

Nandanar was born in Adanoor in the Chozha kingdom. He was an embodiment of humility and devotion. Lord Siva was his sole refuge. He would often visit the holy places of pilgrimage, and supply leather drums and such other musical instruments for the temples. When he went near the temples, he always remained outside and worshipped the Lord mentally. Once he had a desire to have Darshan of the Lord at Thirupunkur. He was also eager to do some service to the Lord there. He went to Thirupunkur and stood in front of the temple. He was grieved because Nandi which is always right in front of the Lord was hiding Him. Nandanar prayed to the Lord fervently. The Lord was highly pleased with his devotion and asked Nandi to move a little so that Nandanar might have His Darshan. Even today, at Thirupunkur, Nandi is leaning to one side! Nandanar had a delightful Darshan of the Lord. After digging a tank near the



temple he returned to Adanoor. The desire now arose in him that he should go to Chidambaram and have Darshan of Lord Nataraja. The love of the Lord had grown so intense that he would shed tears of love and tell his companions: 'I will surely go to Chidambaram tomorrow.'

'This expression earned for him the name Thiru Nalai Povar (one who would go tomorrow). One day, he actually left his place and went to Chidambaram. He went round the village and, thinking of his low birth, did not want to enter it. He prayed: 'Oh Lord, I want to see your Cosmic Dance in Your Nritya Sabha. But, how can I? On account of my low birth they will not allow me to enter the temple.' For days he went on praying like this. The Lord, pleased with his devotion, appeared in his dream and said: 'Oh noble soul, do not grieve. You will come to me. Take a fire bath. Then come to My Kanaka Sabha along with the Brahmins.' Nandanar woke up and was highly pleased. At the same time, the Lord appeared before the Brahmins of Chidambaram, in their dream, and said: 'O Brahmins, My dearest devotee, Thiru Nalai Povar, has come to

Chidambaram. Prepare a sacred fire. Nandanar will take bath in it and then come to Me.’ The next day, the Brahmins prepared the sacred fire. They went to Nandanar, prostrated before him and related their dream. Nandanar went round the fire, and with His Name on his lips and his mind fixed on the lotus feet of the Lord, he jumped into the fire. He emerged from the fire with a new holy body, with sacred ashes smeared all over, the holy thread and matted locks. He was then taken inside the temple. In the Kanaka Sabha, he worshipped the Lord. He went into a divine ecstasy and was completely absorbed in the dance of the Lord. A dazzling light was seen in the room, and Nandanar had disappeared. He had become one with Lord Nataraja.

DISCUSSION

Thirunaalai Poovar Nayanar

Ki.Va.Jagannathan¹³⁸, A.S.Gnasambantham¹³⁹, Thiru Muruga Kirupanatha Vaariyar¹⁴⁰, Durga Doss¹⁴¹ say about Thirunaalai Poovar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss’s words. These author’s definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*He would not sleep during night; when day broke
 He would think thus: “My low and inferior birth
 Will not suffer my adoring at that holy shrine;
 Even this thought comes to me by my Lord’s fiat.”
 Thus thinking he would smother all attempts of visit;
 Yet when nobly-bred love increasingly importuned him
 He would say: “I’ll go to-morrow.” (1061)*

¹³⁸ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.84

¹³⁹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁴⁰ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.257

¹⁴¹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.252

These lines describe the qualities and situation of thirunaalai poovar Thus he thinking of he would smother all attempts of visit yet when nobly bred love increasingly importuned him He would say: “I’ll go to-morrow.”

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*Having spent many days saying, “I’ll go to-morrow”
 He reached a stage when he could no longer endure it;
 To end his embodiment, fragile as poolai-flower,
 He left his hoary town rich in spathaceous areca-trees
 And came near to the outskirts of Chidambaram, girt with fields
 Where valai fish leap and play about. (1062)*

These lines describe the thirunaalai poovar situation explained he plan to go every day he manage their time level Having spent many days saying, “I’ll go to-morrow” He reached a stage when he could no longer endure it he manage their time with the correct manaer he well get the name.

The story of Thirunaalai Poovar Nayanar Puranam says, “Once he had a desire to have Darshan of the Lord at Thirupunkur”. He was also eager to do some service to the Lord there. He went to Thirupunkur and stood in front of the temple. He was grieved because Nandi which is always right in front of the Lord was hiding Him. Nandanar prayed to the Lord fervently. The Lord was highly pleased with his devotion and asked Nandi to move a little so that Nandanar might have His Darshan. Even today, at Thirupunkur, Nandi is leaning to one side! Nandanar had a delightful Darshan of the Lord. After digging a tank near the temple he returned to Adanoor. The desire now arose in him that he should go to Chidambaram and have Darshan of Lord Nataraja. The love of the Lord had grown so intense that he would shed tears of love and tell his companions: “I will surely go to Chidambaram tomorrow. One day he actually left his place and went to Chidambaram.

Thirunaalai Poovar name is based on the time management concept because he likes to see the lord nataraja. He desires now arose in him that he should go to Chidambaram and have Darshan of Lord Nataraja. his companions: ‘I will surely go to Chidambaram tomorrow.’ This expression earned for him the name Thiru Nalai Povar (one who would go tomorrow). So, Thiru Naalai Poovar story is perfectly narrates the time management concept because, Thirunaalai Poovar manage their time and successfully finish his task.

Thirunaalaipoovar's desire to do task in his life in the concept of modern time management concept is to explain the to-do list management and the time management system also followed like sign, Camera, finger print. In the story of thirunaalai poovar the time management system is nandanar's mind set and pakthi. The pakthi lead the thirunaalai poovar

PUNISHMENTS AND PENALTIES CONCEPTS FROM PERIYAPURANAM

PUNISHMENTS & PENALTIES

Punishment is utilized in many settings in the world today, but it is continually getting more negative responses for its use in the workplace. Punishment's main purpose is to decrease the occurrence of a behavior that is undesirable. In a business setting, this would most likely be a behavior that is a violation of policy or unsatisfactory work performance. A comparison of the positive aspects of punishment with its negative features, by utilizing information provided by sChozharly journals and websites along with a survey of 31 employees, has yielded the results that there may be a better alternative to punishment.

Valluvar is of the opinion that one should return to be severe in one's posture but mild in actually penalizing the delinquent¹⁴². The same sentiment is expressed in the book "the one minute Manager"¹⁴³, if we are first tough on the behavior and then supportive of the person, it works miracles. There are a whole set of punishments like oral warning, written memo, censure, punitive suspension, increment stoppage, pecuniary penalty, demotion, discharge, and dismissal. One should not go to the last rung without taking recourse to the other steps of the penal ladder.

¹⁴² "Harsh words and punishments severe beyond the right, are file that wears away the monarch's conquering might."(Couplet 567)

¹⁴³ Ken Blanchard and Spencer Johnson-"The One Minute Manager-P62

The proceedings are intended only to punish and not to finish the individual. Like the proverbial porcupine, an abrasive person seems to have a natural knack for jabbing others in an imitating and sometimes painful way¹⁴⁴. One may not actually punish, however may use a foul language to abuse the employees. Even such harsh words may inflict severe injury in the minds of the individual and their self respect may be eroded¹⁴⁵. They become nervous and commit mistakes even in the known areas and familiar tasks.

THE DEFINITIONS OF PUNISHMENT

"Many people define punishment as something meted out to a person who has committed a crime or other inappropriate behavior" (Miltenberger¹⁴⁶, 2004). Applying this definition means that the punisher not only intends to end the behavior but also seeks retribution and hurt to the wrongdoer. The person being punished is seen, to deserve the negative effects caused by the use of punishment. Punishment, by this definition, therefore, is used as a device to end the unacceptable conduct and as a tool of retribution. The negative aura triggered by the use of the word punishment is a result of this definition. Understanding this characterization is important when considering its use in a professional setting.

The behavior modification definition of punishment is the process in which the consequence of a behavior leads to a decline in occurrences of that behavior in the future. According to this definition the intent of punishment is to prevent future episodes of a particular behavior. There are two ways punishments positive and negative punishment. Positive punishment presents the addition of an aversive stimulus. If an employee commits a rule infraction, the first response according to a common discipline system in business, is a verbal warning. The verbal warning is an example of an aversive stimulus that is imposed as a result of a rule infraction. On the other hand, negative punishment removes a reinforcing stimulus. An example of negative punishment can also be derived from a common business practice. Some businesses will suspend a problem employee without pay. The removal of pay constitutes an

¹⁴⁴ To stand, like balance-rod that level hangs and rightly weighs, With calm unbiased equity of soul, is sages' praise. (Couplet 118).

¹⁴⁵ "Whatever thing of whatsoever kind it be. It is wisdom's part in each the very thing to see." (Couplet 355)

¹⁴⁶ Miltenberger, R. (2004). Behavior modification: Principles and procedures (3rd ed.). Singapore: Thompson/W adsworth.

exclusion from the reinforcing stimulus of being paid and therefore is a form of negative punishment (Barth¹⁴⁷, 2002).

ASPECTS OF EFFECTUAL PUNISHMENT

There are four main factors that influence the effectiveness of punishment. The first is immediacy: "For punishment to be most effective, the consequence must follow the behavior immediately". For example, if an employee makes an inappropriate comment and receives an angry glare from a coworker, he would know that the glare was for the comment. On the other hand, if this same glare were given 30 minutes later, it is not as likely that the employee would realize why the other person is glaring at him. Secondly, contingency plays a large role in the success of punishment procedures. A punisher must follow a behavior every time in a consistent manner or risk diminishing the effect of the punishment system. If an employee is punished only one out of every 10 times he is late, he is not as likely to stop that behavior as he would be if the punisher were implemented every time. Establishing operations is the third identified factor in the effective use of punishment. An establishing operation is an event that changes the value of a stimulus as a rein force or punisher. A common punishment for an employee is when he is asked to stay late and finish work that has not been completed. Most employees would begrudgingly oblige, fearing bad reviews from the boss later on. However, if the employee knew that a friend frequently stays late and would be staying late that night, it would weaken the force of this aversive stimulus and thus an establishing operation would be formed. Conversely, if the employee would be missing an event that was particularly important to him, for instance his child's sporting event, the aversive stimulus of staying late would be much more powerful. The final factor for effective punishment is the difference in individuals and the magnitude of the punishers being used. Some intended punishers may not affect some employees because of the chosen stimulus or the extent of the punishment itself. Consequences that function as punishers vary from person to person. An event may be established as a conditioned punisher for one person but not for another. The magnitude and intensity of a punishment also affect whether a stimulus will function as a punisher. Generally, the more intense the aversive stimulus, the more likely it will serve as a punisher. Based on experimental evidence, "Punishment seems to be most

¹⁴⁷ Barth, S. (2002, March 15). Pros and cons of progressive discipline. *Lodging Hospitality*, 58,10.

effective when it is immediate, firm, consistent, delivered in a variety of settings, and accompanied by a clear explanation" (Appelbaum, Bregman, & Moroz¹⁴⁸, 1998, p. 5).

PUNISHMENT IN BUSINESS

Now, with the definition and aspects of effectual punishment understood, it is possible to analyze how punishment is currently used in professional settings. Most companies and professional businesses have a disciplinary policy. Wachusett Regional School District's Employee Handbook (2004), for example, exhibits regulations covering too much time on the phone or Internet, overextending break times, tardiness, and smoking in prohibited areas, sexual harassment, or theft. These same prohibitions can be found in employee handbooks in corporate headquarters, private entrepreneurships, and virtually any business around the world. These types of rules are common, and they seem to be necessary to prevent inappropriate behavior. If further scrutiny is used, however, it is discovered that punishments for these actions are not always specifically stated. The threat of suspension or termination is usually coupled with a lesser punishment of "disciplinary action". In Wachusett Regional School District's Employee Handbook (2004), these very words can be found next to the list of prohibited actions. The problem is that the "disciplinary action" is not defined and is therefore subjective to the individual manager which can lead to inconsistent punishments as well as confusion in the workplace on what is punishable behavior

An article in the Long Island Business News¹⁴⁹ (2000) focused on the growing problem of gross misuse of the internet in professional work settings. This is one of many common problems that exist in businesses today and need attention. Most of the problem comes from". Deciding on standards and punishment for computer misuse" because it ". Is an emerging ethical, moral and legal puzzle as an increasing number of workers going online with company computers". Examples of how some employees were punished included a Vernon school principal who forfeited three years of salary raises for viewing sex-related websites in his office and 40 Xerox employees that were dismissed as a result of vulgar abuse of Internet privileges.

¹⁴⁸ Appelbaum, S., Bregman, M., & Moroz, P. (1998). Fear as a strategy: Effects and impact within the organization. *Journal of European Industrial Training*, 22(3), 113-127.

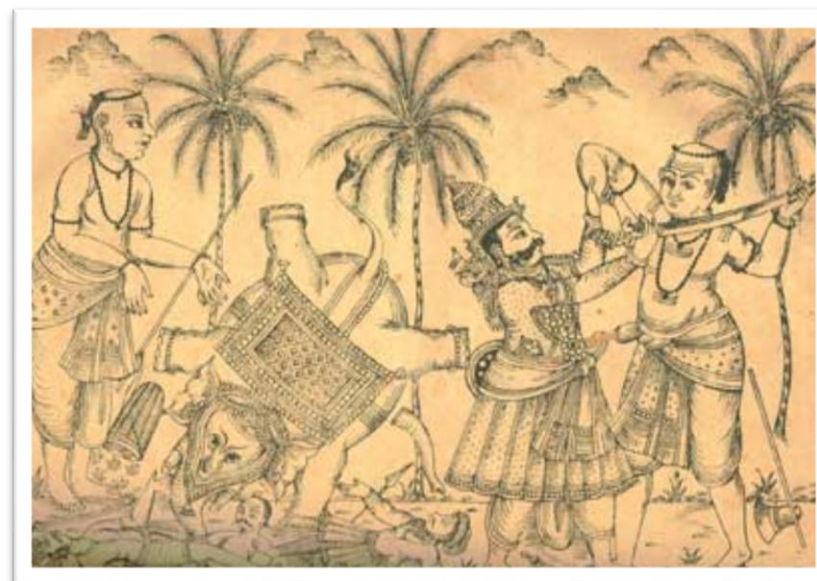
¹⁴⁹ Associated Press, The. (2000, September 1). Employers grapple with Internet abuse at work. *Long Island Business News*, 47, p.21.

Stuart Johnston, a Dallas labor lawyer, stated, "What's important is to be sure the practices internally are consistent". It becomes fairly obvious in the previous paragraphs that more consistency is necessary when using punishment.

If an employee were to break a rule and perform an act against the conduct code of the company, when would the punishment be carried out? It may be days or even weeks later. This answer is not as promising as many managers could hope. If an employee is doing something wrong or hurtful to the company, the manager most likely will not know about it immediately, if at all. This severely limits his opportunity to administer a punishment soon after the offense in order to make sure the employee knows that the behavior was wrong and to administer a punishment which would in turn decrease the behavior. If a manager cannot punish a behavior immediately or consistently, then using punishment will not be effective

ERIPATHA NAYANAR

Eripatha Nayanar was born in Karuvur, a famous temple was there, too and dedicated to Lord Pasupatheesvarar who was showering His grace on the king and the people alike. They were all happy. Eripatha Nayanar was daily worshipping Lord Pasupatheesvarar with great faith and devotion. His one aim in life was to serve Siva Bhaktas and to offer them every kind of protection. He always carried a weapon, an axe, for this purpose. With the axe he would punish



anyone trying to harm Siva Bhaktas. He was doing by this the Lord's own work! In that city, there lived a Siva Bhakta by name Sivakami Andar. He was very regular in his daily worship of Lord Siva. Early morning would find him in the garden after bath, collecting flowers, making garlands for taking to the temple and offering to the Lord. This was

his routine. On a Maha Navami day when all the people were jubilant, Sivakami Andar was rushing to the temple, as usual, with a basket of flowers. At the same time, the king's pet elephant was returning from the river, after its bath. On its back were two Mahouts, and three others were escorting it. Suddenly, it went mad and was chasing the people. They were running here and there. It ran towards Sivakami Andar. It caught hold of him, wrenched the basket of flowers from him, threw it on the ground and ran away. The flowers were all scattered on the ground. Sivakami Andar was greatly upset. The elephant had destroyed the flowers he had kept for the worship of the Lord. He chased the elephant. He was very aged and soon fell down exhausted. He was weeping bitterly, crying aloud: 'Sivada, Sivada' (a cry expressing agony). Eripatha Nayanar happened to pass that way. He heard Sivakami Andar's pitiable cry and the cause of it. 'Where is that elephant?' asked Eripathar and began to run in the direction indicated by Sivakami Andar. Soon he overtook the elephant and hurled his powerful axe, killing it with one stroke. Then he pounced on the Mahouts and killed them, too. The news of the elephant's fate reached the king who immediately reached the spot on his horse, surrounded by his soldiers. He could not see who had killed the elephant for he could not associate the Siva Yogi Eripathar with such an act. He began to shout: 'Who killed my elephant?' When someone pointed to Eripathar, immediately the king's wrath vanished, for he knew that if the Siva Yogi had done so, there should have been a very valid reason for it. 'He must have killed it in self-defence,' thought the king and felt happy that the elephant had done no harm to the Siva Yogi. He addressed Eripathar: 'Oh Swamin, I did not know that you killed the elephant. Definitely, the elephant and the Mahouts must have done some harm to you and you rightly punished them.' Eripathar narrated to the king all that had happened, and said: 'Since the elephant and the Mahouts were guilty of Siva Aparadham, I killed them.' The moment the king heard the expression Siva-Aparadhara (sin against Lord Siva) he suffered terrible mental agony. He fell at the feet of Eripathar and said: 'O Swamin, for what they have done, the punishment awarded by you is not enough. I have committed a great crime by keeping such an elephant and such Mahouts. Now, I do not deserve a death through your holy weapon, the axe. Here is my own sword. Please be gracious enough to cut off my head with it.' Eripathar was stunned to hear these words. He himself was struck with remorse. 'What a great pain have I inflicted on the king! What a noble king he is!' he thought; and, lest the king should execute the punishment on himself, he took the sword from the king. Eripathar felt that he was the cause for the king's affliction, and in self-

punishment, he began to cut his own throat. The king was alarmed. He thought that he would now be guilty of another offence and at once gripped the sword and stopped Eripathar from cutting his own throat. The Lord's Lila was over. A voice was heard in the sky: 'Oh noble souls! This is Lord Pasupatheesvarar's Lila. It is His wish that His Bhakta's sincere and faithful service to Him must be recognised by the world.' Immediately, the elephants and the Mahouts got up, as from sleep. Sivakami Andar's flower basket was full. All were amazed and began to sing Lord Pasupatheesvarar's glory. Eripathar placed the sword at the king's feet and prostrated to him. The king also fell at Eripathar's feet. Both embraced each other and were in great joy. Eripathar wished that the king should mount his pet elephant. The king did so. Eripathar returned to his place. Sivakami Andar went to the temple with the flowers. Eripathar continued to serve Siva Bhaktas. Finally, he cast off his mortal coil and reached the Abode of Lord Siva.

ARIVATTAYA NAYANAR

Thayanar was leading the life of an ideal householder of whom the saint Thiruvalluvar has sung: He will be placed among the gods in heaven who in this world follows the law of the householder's life. Thayanar was a great devotee of Lord Siva. His devotion took the form of a



daily offering to the Lord of food prepared with red rice, a sauce made of red herb, and mango pickle. He considered this as an act of great devotion to the Lord. The Lord was highly pleased with Thayanar's devotion. He wanted to put it to the test, in order to manifest it to the world in all its glory. By His Will, poverty struck Thayanar.

Thayanar got himself employed and earned his wages in kind (red rice). He himself would not eat this red rice, but lived on the inferior khar rice. The Lord tested him further. All the fields in the place grew only red rice. But, Thayanar would not touch it. His wife cooked for him some

green leaves from their garden. Thayanar was content and was intent on his usual offering to the Lord. The Lord put His devotee through more severe tests. Even the green leaves withered away and there was nothing left. Thayanar was not at all perturbed. He happily lived on mere water: his mind was full of the bliss of the worship of the Lord and he felt neither hunger nor thirst. One day, Thayanar, now emaciated and weak, was taking his usual offering to the Lord, followed by his wife. He stumbled on the way and fell down. The offering he had, was spilt on the ground. Thayanar was greatly upset. He began to weep bitterly: ‘Oh Lord, today the food intended for You has been spilt on the ground. What great sin have I committed to deserve this? Please forgive me. Have mercy on this poor creature. You are omnipotent, omniscient and omnipresent. If this is true, you must be present here also. Kindly come and accept the offering here. If you do not eat this, I will give up my life.’ With these words, he began to cut his throat with an Arival (sickle) hence, the name Arivattaya Nayanar. Lord Siva was highly pleased with his devotion. His Lila was over. He, at once stretched His hand and caught hold of Nayanar’s, thus preventing him from cutting his own throat. Nayanar did not realise what was happening. At that time, he heard the sound of someone biting a mango pickle. He understood the Lord’s Lila, sang His glories and danced. The Lord and Mother Parvathi appeared before him and blessed him: ‘Oh noble soul, I am immensely pleased with your devotion. You and your chaste wife will soon come to My Abode and live happily there.’

CHANDESWARA NAYANAR

Vichara Sarman (who was later known as Chandeswara Nayanar) was born in Thiruchaijnanallur, which was famous for Vedic recitations, Tapas, and Siva Bhakti. He was a prodigy. At the age of five he had learnt the Vedas, and all the Agamas, by himself, on account of previous Samskaras. After his Upanayanam (sacred thread ceremony), he learnt the Vedas, under a Guru: but the Gurus were wonder-struck at the intelligence of the disciple. He wanted to attain Final Emancipation in that birth. One day, Vichara Sarman, with his friends, was walking along a road. He noticed a cowherd severely beating a cow because it had slightly pushed him with its horn. Vichara Sarman could not endure this. He was greatly moved and spoke to the cowherd: ‘Oh ignorant man? Do you not know that the cow is worshipful and divine. All the Devas dwell in her. She is indispensable for all religious activities. It is our sacred duty to tend and protect the cows. Whoever harms the cow is hurled into the Naraka. Whoever worships the

cow wins a place in heaven or in Siva's Abode. You have committed a great sin today. Hereafter, you need not tend to the cows: I will do that myself.' Vichara Sarman took the work upon himself from that day. The cows grew healthier. They liked Vichara Sarman very much. The Brahmins who got more milk thereafter were able to fulfil their religious duties very well, and they were pleased with Vichara Sarman. There was so much of surplus milk now that Vichara Sarman, who loved Lord Siva and His worship, decided to perform Abhishekam for Lord Siva.



He used to sit under an Atti tree on the bank of the river, construct a temple from the mud, and also make a mud-image of Siva Lingam and offer the milk, to bathe the Lingam. Then he would perform Archana with the Atti flowers. The cows were giving plenty of milk both to Vichara Sarman and to the Brahmins. One day, when Vichara

Sarman was doing this Pooja, a villager happened to pass by, and he watched all this. He reported the matter to the owners of the cows, and complained that Vichara Sarman was pouring precious milk on mud and river sand. These Brahmins summoned Vichara Sarman's father, Echhadattan, and passed the complaint on to him in rather strong terms. The father was naturally shocked. He came home, but did not speak to Vichara Sarman. He wanted to find out for himself. So, the next day, he followed Vichara Sarman at a distance without his knowledge. When Vichara Sarman began pouring milk on the improvised Siva Lingam, the father, without understanding the son's wonderful devotion, hit him with a stick. The boy was so much absorbed in his Pooja that he did not even feel pain. Then, the father, getting still angrier, knocked the milk-pot down. It was then that Vichara Sarman realised that his father was interfering with his worship and had committed an unpardonable offence against Lord Siva (Siva Aparadham). He, at once, took a stick and hit his father's leg: by the will of the Lord, the stick was transformed into an axe. Again, by His will, it killed the father. It was to test the depth of Vichara Sarman's

devotion. He was so engrossed in the worship, that he did not mind what had happened and continued the worship. Lord Siva was immensely pleased with the intensity of Vichara Sarman's devotion and appeared before him, with Parvathi. Vichara Sarman prostrated before the Lord. The Lord embraced Vichara Sarman and fondled him. That very instant, Vichara Sarman attained the divine Form of Lord Siva. The Lord removed a garland from His own neck and put it around Vichara Sarman's. He had attained Saroopya Mukthi (liberation, with the attainment of the form of the Lord). The Lord said: 'My child, you cut your own father's leg for my sake. Now, I am Your Father. You will soon attain Chandikesvarar's Abode. You worshipped me with food, clothes and flower garlands. In the same manner, you will also be worshipped.' The Lord disappeared. Vichara Sarman also went to the Abode of Chandeswara r. No sin attached to him, for having killed his own father, because of his supreme devotion to the Lord. His father, too, because he was killed by such a great devotee of the Lord, was purged of the sin of interfering with His worship, and reached the Abode of Lord Siva.

SAKTHI NAYANAR

Sakthi Nayanar was born in Varinjiyur in the Chozha kingdom. He was a sincere devotee of Lord Siva and honoured His devotees. He could not tolerate anyone speaking ill of them. If anyone did so, he would cut off the slanderer's tongue. Lord Siva understood his pure inner Bhav



and showered His grace on him. Besides revealing the glory of the Nayanar's devotion, this simple life also holds for us a great object lesson - never speak ill of the saints or devotees of God. They have attained union with God: and, so, if you vilify them, you are vilifying God Himself. It is the greatest sin, the greatest, Himalayan blunder. You cannot judge

them: they live on a different plane of consciousness from yours. Our scriptures contain numerous illustrations of the strange behavior of saints, sages and Yogis. Sometimes they behave as little children: sometimes as mad-men; sometimes as fools. Mysterious is the nature of saints. Always worship and adore them: you will be benefited. Do not criticise them or speak ill of them or find fault with their conduct. Our scriptures say that he who blames the conduct of the sages, gets their bad Karma, and suffers doubly in consequence. Beware! If anyone speaks ill of a saint or devotee of God, in your presence, leave that place at once. Otherwise, your own moral and spiritual structure will be dangerously undermined. Beware!

KAZHARSINGA NAYANAR & SERUTHUNAI NAYANAR

Kazharsinga Nayanar was an ardent devotee of the Lord. He was a Pallava monarch,



belonging to the family of Kadavar. Having God's grace he defeated the kings of the northern country and established Saivism there. He went on many pilgrimages. Once he came to Thiruvavarur with his queen and visited the temple. The queen, coming round the temple, came to the place where flowers had been kept for Siva's worship, and she smelt a flower which had accidentally fallen on the floor. Seruthunai Nayanar, a pious Vellala of Tanjore, who was doing the service in the temple, was annoyed by her action. He at once cut off the nose of the queen that smelt the flower. The king, hearing the pitiable cry of the queen, rushed to the spot.



He was terribly angry with the man who was responsible for the brutal

act. Seruthunai Nayanar explained to him the queen's action which was an insult to Lord Siva (Siva Aparadham). The king at once gave an additional punishment to her, by cutting off her hand which picked up the flower! Both the king and Seruthunai Nayanar were glorified by the people and the celestials rained flowers on them. Both of them attained the grace of Lord Siva.

EYARKON KALIKAMA NAYANAR

Eyarkon Kalikama Nayanar belonged to the family called 'Eyarkudi' which produced Commanders-in-Chief to Chozha kings. He was a great devotee of Lord Siva. The news that Sundaramuurthi Nayanar had used Lord Siva Himself as a messenger to settle the domestic dispute between him and his wife Paravayar, so greatly annoyed devout Kalikamanar that he said to himself: 'Is this man who behaved like this a devotee? I am a great sinner; too, otherwise my



life-breath would have departed on hearing the news.' Sundharar came to know of Kalikamar's attitude. He realised his own fault and entreated the Lord to appease Kalikamar's anger. The Lord caused Kalikamar to suffer from colic and told him in a dream that only Sundharar could cure it. Kalikamar preferred death to being

cured by Sundharar! In the meantime, the Lord appeared in Sundharar's dream and asked him to go to Kalikamar and cure him of the colic. Sundharar at once went to meet Kalikamar. As soon as he heard that Sundharar was coming to cure him, Kalikamar gave up his life by cutting his bowel open. Sundharar was greeted by Kalikamar's wife. When he asked for Nayanar, she made her people say that there was nothing wrong with him and that he was asleep. After much persuasion, they showed him the Nayanar's body. In desperation, Sundharar also wanted to cut his throat. By the grace of Lord Siva, Kalikamar at once came back to life. They embraced each

other. Kalikamar spent the rest of his life in the service of the Lord and His devotees and finally reached His Abode.

KOTPULI NAYANAR

He was the Commander-in-Chief of a Chozha king. He was highly devoted to Lord Siva. He was very pious and virtuous. It was his practice to purchase paddy out of his income and give



it to Siva temples for the Lord's food. He was doing this for a long time. Once, he had to go out on military duty. So, he stocked a sufficient quantity of paddy for the temple use, handed it over to his relatives, with clear instructions that it was meant only for the Lord and that they should not touch it for their own use. During his absence, there was a famine

and his relatives had to suffer for want of food. So, they laid their hands on the paddy meant for the Lord and appeased their hunger. The Nayanar returned from his duty and heard of his relatives' action. He was annoyed with them. He called them to his house and killed them, including his parents, for this crime. His supreme love for the Lord had so completely overshadowed his love for his own near and dear ones! The Lord appeared at once before him and blessed him and all the relatives who had died at his hand, and took them all to His Abode.

DISCUSSION

Eripathar Nayanar

Ki.Va.Jagannathan¹⁵⁰, A.S.Gnasambantham¹⁵¹, Thiru Muruga Kirupanatha Vaariyar¹⁵², Durga Doss¹⁵³ say about Eripathar Nayanar in periyapuranam. From this reference the researcher

¹⁵⁰ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.31

narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*He approached the summoning devotee and bowed;
He questioned him thus: "Where did it go,
The tusker that involved you in distress deep?"
Unto him he replied thus: "This is the street
Through which it passed, the sinfull one --,
After plucking from my hand the flowers
-- Meet for my Father --, and scattering them on earth." (571)*

These lines tells the abnormal situation of the eripathar life the situation made by the elephant.

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*When he eyed it he said: "This is sure like
The one whose hide was peeled by the Lord, of yore;
Even if men and gods too try to prevent me
I'll ignore it; I'll sure cut it and kill it."
Then with a flourish of the dazzling axe
Held in his right hand, he pressed the earth
With his feet and sprang on. (573)*

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*As he thus leaped, unmindful of the mahouts on its back,
The tusker whose eyes spat fire in sheer anger,*

¹⁵¹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.
¹⁵² Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.158
¹⁵³ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.117

*Readied itself to charge him; he dodged it
And leaped again and with the axe felled away
Its peerless trunk, so long and touching the earth.
Can ever dread intimate the supreme motherly love? (574)*

These lines say eripathar I'll sure cut it and kill it.” Then with a flourish of the dazzling axe Held in his right hand, he pressed the earth with his feet and sprang on.

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*When he thus cut away the trunk, the tusker,
In size a black hill, roared like the sea,
Fell down on earth and rolled.
Then he smote the three puissant controllers
Who attended the elephant from either side
And also the two riders; thus he of hill-like shoulders
Killed all the five, and thither stood. (575)*

These lines says eripathar punish the elephant with the powerfull axe he punish it because of Siva apatharam.

Arivattaya Nayanar

Ki.Va.Jagannathan¹⁵⁴, A.S.Gnasambantham¹⁵⁵, Thiru Muruga Kirupanatha Vaariyar¹⁵⁶, Durga Doss¹⁵⁷ say about Arivattaya Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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¹⁵⁴ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.66

¹⁵⁵ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁵⁶ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.224

¹⁵⁷ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.232

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0917-3

0917-4

*As he was proceeding thus, by reason of his fatigue
His foot slipped; with her hand that covered
The earthen pot, his loving wife tried to hold him;
Yet as all slipped into the fissure of the field,
The servitor of the Lord of the Bhootas exclaimed:
“Of what avail is my going there, henceforth?”*

These lines expressed the excellence of arivattaya nayanar he do the daily pooja with food one day he was slipped into the fissure of the field.

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0918-4

*When goodly greens, tender mangoes pure and rice spilled,
He said: “I am denied the grace of the Lord
Who can rid me of my misery, and rule me,
As I, the one of endless evil,
Canst not offer food to my Lord.”
He set the sickle on his neck and began to saw it. (918)*

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0919-4

*“My Lord who could redeem me, could not eat my offering”
He cried, and holding the sickle set on his neck,
He, poised in the flawless way of love, began to saw away
The neck from behind through bone, cord and pipe.
He was like him who would cut away his transmigration. (919)*

These lines expressed he think he denied the grace of the Lord Who can rid me of my misery, and rule me, As I, the one of endless evil, Canst not offer food to my Lord.” He set the sickle on his neck and began to saw it and he ready to punish him self by the holding the sickle set on his neck, He, poised in the flawless way of love, began to saw away The neck from behind through bone, cord and pipe. he was like him who would cut away his transmigration he ready to die because of his mistake.

0920-1	0920-1
0920-2	0920-2
0920-3	0920-3
0920-4	0920-4

*To prevent the act of the fierce and flawless hand
Of the blemishless servitor who wielded the sawing sickle,
The sticking out of the Gracious hand of the Dancer-Lord
And the sound of Videl-Videl of biting
And cracking the tender mango, was seen and heard
Simultaneously from the fissure. (920)*

These lines express god will take a responsibility for the safe of his devotee. He safed by lord shiva.

Eyarkon Kalikamar Nayanar

Ki.Va.Jagannathan¹⁵⁸, A.S.Gnasambantham¹⁵⁹, Thiru Muruga Kirupanatha Vaariyar¹⁶⁰, Durga Doss¹⁶¹ say about Eyarkon Kalikamar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

3557-1	3557-1
3557-2	3557-2
3557-3	3557-3
3557-4	3557-4

*As Van-tondar persisted, they took him to Kalikkaamar;
Blood had gushed forth profusely from him and his
Intestines were jutting out; when he beheld the deceased,
Aaroorar said: "Great indeed is the happening!
I too will join him similarl_." (3557)*

These lines express situation of Eyarkon Kalikamar Nayanar and was the great devotee of lord shiva.

¹⁵⁸ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.1

¹⁵⁹ A.S.Gnasambantham, Periyapuranam oor aavu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁶⁰ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.514

¹⁶¹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.464

3558-1
 3558-2
 3558-3
 3558-4

*Resolved on self-murder, when he clutched at the dagger,
 By the grace of the Lord that rules us, Kalikkaamar
 Rising from the dead, shouted: "Woe is me --
 (Now) his friend!" As he forthwith caught hold
 Of the dagger, Van-tondar adored him and fell at his feet. (3558)*

3559-1
 3559-2
 3559-3
 3559-4

*When Aaroorar fell at his feet and adored him,
 Yeyarkone threw away the dagger and fell at the feet
 Of Aaroorar of resounding heroic anklet; witnessing
 That day the marvel, the celestials showered
 Karpaka flowers to the hailing of men on earth. (3559)*

These line says Resolved on self-murder, when he clutched at the dagger, By the grace of the Lord that rules us, Kalikkaamar Rising from the dead, shouted the dangerous dituation will take the solved situation. In this story he ready to punish him self with the royalty of his truth worthyness

Koltpuli Nayanar

Ki.Va.Jagannathan¹⁶², A.S.Gnasambantham¹⁶³, Thiru Muruga Kirupanatha Vaariyar¹⁶⁴, Durga Doss¹⁶⁵ say about Kotpuli Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers

¹⁶² Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.85

¹⁶³ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁶⁴ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.650

¹⁶⁵ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.560

Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

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*His father, mother, brother, wives, binding kin,
Bonded slaves: these and others who willingly ate the corban
Of our Lord-Father, he cut, he quartered; ha, thus, even thus,
Did he put to the sword his cruel, karmic transmigration. (4142)*

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*The servant Kotpuli pointed to an only child
That escaped death, and said: "Please spare this child;
This had not tasted that (accursed) food; moreover,
It is the only scion of its family." Saying,
"This child was fostered on the breast-milk of her
Who ate the paddy," he threw up the child into the air
And sliced it into two, with his fulgurous tsurugi. (4143)*

These lines says he ready to kill his family for the punishment His father, mother, brother, wives, binding kin, Bonded slaves these and others who willingly ate the corban Of our Lord-Father, he cut, so he is very strightforwade for his action he do the harmfull punishment.

Chandeswara Nayanar

Ki.Va.Jagannathan¹⁶⁶, A.S.Gnasambantham¹⁶⁷, Thiru Muruga Kirupanatha Vaariyar¹⁶⁸, Durga Doss¹⁶⁹ say about Chandeswara Nayanar in periyapuramam. From this reference the

¹⁶⁶ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.99

¹⁶⁷ A.S.Gnasambantham, Periyapuramam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁶⁸ Thirumuruga kirupanantha vaariyar swamigal, Periyapuramam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.279

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These lines express the qualities of chandeesa nayanar he became a good shiva bhakta he punish everyboady for the mistake. In his truth and good cvharcter make him as a god position in saivam.

These lines says his father he took a stick Which lay nearby, and behold, it duly became
An axe in his hand; with that when he cut away His feet, down fell the Brahmin, on the
earth.

¹⁶⁹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.273

*The wielded axe served as the weapon to quell
The contretemps that beset the holy pooja;
The son that chopped away both the feet
Of his father that tried to obstruct the pooja,
With the obstruction gone, proceeded with his pooja;
Then the Lord of flowing matted hair and His Consort
Appeared on their mount, the Bull. (1257)*

These lines says The wielded axe served as the weapon to quell The contretemps that beset the holy pooja The son that chopped away both the feet Of his father he punished by his son.

Sakthi nayanar

Ki.Va.Jagannathan¹⁷⁰, A.S.Gnasambantham¹⁷¹, Thiru Muruga Kirupanatha Vaariyar¹⁷², Durga Doss¹⁷³ say about Sakthi Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

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*He was endowed with the valiancy to pull out
The tongue of him who, in this world, slandered the servitors
Of the Heavenly Father, and slice it away;
He was called Satthiyaar.*

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¹⁷⁰ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.55

¹⁷¹ A.S.Gnasambantham, Periyapuram oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁷² Thirumuruga kirupanatha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.626

¹⁷³ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.545

*He would forcibly pull out with tongs the tongues
Of blasphemous sinners and cut them away
With sharp knives; thus he flourished loftily
In the way of loving servitorship. (4042)*

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*Poised in such manly and divine servitorship
He served, in love his cause for many many days
In this ever-during world; thus, even thus,
He performed the redemptive servitorship
For the river-crested Lord. (4043)*

These lines express the qualities of sakthi nayanar He was endowed with the valiancy to pull out The tongue of him who, in this world, slandered the servitors Of the Heavenly Father, and slice it away he pull out with tongs the tongues Of blasphemous sinners and cut them away With sharp knives he do it manly he became a van thondar in the periyapuram because his punishment is harmful.

Seruthunai Nayanar

Ki.Va.Jagannathan¹⁷⁴, A.S.Gnasambantham¹⁷⁵, Thiru Muruga Kirupanatha Vaariyar¹⁷⁶, Durga Doss¹⁷⁷ say about Seruthunai Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

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¹⁷⁴ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.79

¹⁷⁵ A.S.Gnasambantham, Periyapuram oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁷⁶ Thirumuruga kirupanatha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.645

¹⁷⁷ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.557

*The great queen-consort of the ruler of the world,
The Pallava king Kazhal Singkar, was seen inhaling the fragrance
Of a fresh flower that lay beside the bright
Flower-mantapam; he, a devotee, that came
In the traditional line of servitors to Lord Hara, unable
To endure her act, took out a sharp and shiny instrument,
Rushed amain and came near her.*

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4124-1

4124-2

4124-3

4124-4

*Fast he came towards her, dragged her by her dark
And soft koontal, cast her on the ground
And caught hold of her beauteous nose; saying,
“I will punish the nose that smelt the flower
Removed from the divine flower-mantapam, the flower
That is to have decked the Lord’s ruddy matted hair,”
The peerless servitor-chief cut it off. (4124)*

These line express the qualities of seruthunai nayanar he not to permit his worship was spoiled he punish him one day The queen was seen inhaling the fragrance Of a fresh flower that lay beside the bright Flower mantapam that came In the traditional line of servitors to Lord, unable To endure her act, took out a sharp and shiny instrument, Rushed amain and came near her Dragged her by her hair and he say “I will punish the nose that smelt the flower Removed from the divine flower-mantapam, the flower That is to have decked the Lord’s ruddy matted hair,” and he cut it in harmfull way

Kazharsinga Nayanar

Ki.Va.Jagannathan¹⁷⁸, A.S.Gnasambantham¹⁷⁹, Thiru Muruga Kirupanatha Vaariyar¹⁸⁰, Durga Doss¹⁸¹ say about Kazharsinga Nayanar in periyapuranam. From this reference the

¹⁷⁸ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.72

¹⁷⁹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁸⁰ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.639

¹⁸¹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.552

researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*This said, he unleashed his sword from its scabbard
 With which his waist was girt, and saying:
 "It is but proper that the hand which first
 Touched the fragrant flower and picked it up
 Should be first chopped," cut of with bangles and all,
 The roseate hand of his queen-consort
 Of fragrant locks, his own beloved wife. (4105)*

These lines tell he was entred in the same place and he say should be first chopped cut of with bangles and all the roseate hand of his queen consort of fragrant locks, his own beloved wife.

Many instances of life's unpleasantness teach us what to do by means of punishment and evasiveness. Falling off a bike, drinking too much of alcohol, or going out in the rain without an umbrella all lead to punishing consequences (getting bruised, suffering a hangover, and getting wet), and we often learn to change our behavior accordingly. Furthermore, certain types of undesirable behavior may have far reaching negative effects if they go unpunished. For instance, an employee who sexually harasses a coworker, a clerk who steals money from the petty cash account and an executive who engages in illegal stock transactions all deserve punishment.

First, the researcher analyze the review of part of punishments From this study The use of punishment (also referred to here as discipline, negative sanctions, and aversive control) by managers and supervisors in organizations is a common occurrence and involves the presentation of some unpleasant event or removal of a positive event following an undesirable behavior by an employee which decreases the frequency of the worker's response (Kazadin, 1975). Sims (1980) suggested that "managers eventually do use aversive behavior [punishment] even though they

may be reluctant to admit it” (p. 57). This is due to the non-humanitarian aspects invoked by the thought of punishment as a motivator (Nehrbass, 1979) and the beliefs of human relations and human resources approaches to management which assume, either implicitly or explicitly, a human potential for growth oriented perspective that runs counter to punishment and discipline approaches which implies coercion and restraint, not growth (Miles, 1975). Miner and Brewer (1976) found that 83 percent of the companies they surveyed used punishment or threats of punishment to deal with employee problems. Nevertheless, it remains an important aspect of almost all supervisors’ jobs (Butterfield, Trevino, Wade, & Ball, 2005). Moreover, Podsakoff (1982) reviewed the evidence and concluded that high performing leaders typically used both positive and negative sanctions while Arvey, Davis, and Nelson (1984) argued that effective management requires supervisors to exhibit both reward and disciplinary behavior towards employees.

Management training and education, generally, takes a proscribed view of punishment, emphasizing alternatives to punishment (Casey¹⁸², 1997) Likewise, more academically-oriented management and business texts appear to stress positive emotions and positive managerial behavior and seldom address punishment (Daft¹⁸³, 2003), indirectly suggesting that discipline is not an essential part of the managerial role. For example, a cursory review of a current popular organizational behavior textbook by (Ivancevich, Konopaske, and Matteson¹⁸⁴, 2005) revealed that the authors dedicated five pages to punishment-related topics and seventy-seven pages to reward-related subject matter. Moreover, in many textbooks, the discussion of punishment has focused primarily on the presumed negative side effects such as anger, resentment, avoidance, and retaliation (Luthans¹⁸⁵, 1995) which has led many readers to conclude that punishment should be avoided. Thus, the managers and supervisors learn little about applying punishment properly even though it is an important aspect of virtually all managerial jobs and is a common occurrence.

¹⁸² Casey, A. (1997). Voices from the firing line: Managers discuss punishment in the workplace. *Academy of Management Executive*, 11, 93-94.

¹⁸³ Daft, R. L. (2003). *Management* (6th ed.). Mason, OH: Thomson/South-Western. Educational Services Center, TAAS Dept., Region XIII. (1998). *Phonological awareness: Principles for instruction and progress monitoring*. Professional development guide. Austin, TX: Author.

¹⁸⁴ Ivancevich, J. M., Konopaske, R., & Matteson, M. T. (2005). *Organizational behavior and management* (7th ed.). New York: McGraw-Hill/Irwin.

¹⁸⁵ Luthans, F. (1995). *Organizational behavior* (7th ed.). St. Louis, MO: McGraw-Hill.

On these criteria, the researcher concluded many things about the Punishments and Penalties Concepts from Eripatha Nayanar puranam, Arivattaya Nayanar puranam, Chandeswara Nayanar puranam, Sakthi Nayanar puranam, Kazharsinga Nayanar puranam, Seruthunai Nayanar puranam, Eyarkon Kalikama Nayanar puranam And Kotpuli Nayanar Puranam.

From the Eripatha Nayanar Puranam, the flowers were all scattered on the ground. Sivakami Andar was greatly upset. The elephant had destroyed the flowers he had kept for the worship of the Lord. He chased the elephant. He was very aged and soon fell down exhausted. He was weeping bitterly, crying aloud: 'Sivaa, Sivaa' (a cry expressing agony).

Eripatha Nayanar happened to pass that way. He heard Sivakami Andar's pitiable cry and the cause of it. 'Where is that elephant?' asked Eripathar and began to run in the direction indicated by Sivakami Andar. Soon, he overtook the elephant and hurled his powerful axe, killing it with one stroke. Then, he pounced on the Mahouts and killed them, too.

Next, Arivattaya Nayanar puranam says One day, Thayanar, now emaciated and weak, was taking his usual offering to the Lord, followed by his wife. He stumbled on the way and fell down. The offering he had, was spilt on the ground. Thayanar was greatly upset. He began to weep bitterly: 'Oh Lord, today the food intended for you has been spilt on the ground. What great sin have I committed to deserve this? Please forgive me. Have mercy on this poor creature. You are omnipotent, omniscient and omnipresent. If this is true, you must be present here also. Kindly come and accept the offering here. If you do not eat this, I will give up my life.' With these words, he began to cut his throat with an Arival (sickle) hence the name Arivattaya Nayanar. Lord Siva was highly pleased with his devotion. His Lila was over. He at once stretched His hand and caught hold of Nayanar's, thus preventing him from cutting his own throat.

Next, Chandeswara Nayanar describe He was a prodigy. At the age of five, he had learnt the Vedas, and all the Agamas, by himself who loved Lord Siva and His worship, decided to perform Abhishekam for Lord Siva. He used to sit under an Atti tree on the bank of the river, construct a temple from the mud, and also make a mud-image of Siva Lingam and offer the milk, to bathe the Lingam. Then, he would perform Archana with the Atti flowers. The cows were giving plenty of milk both to Vichara Sarman and to the Brahmins. His father was shocked and he

followed Vichara Sarman at a distance without his knowledge. When Vichara Sarman began pouring milk on the improvised Siva Lingam, the father, without understanding the son's wonderful devotion, hit him with a stick. The boy was so much absorbed in his Pooja that he did not even feel pain. Then, the father, getting still angrier, knocked the milk-pot down. It was then that Vichara Sarman realised that his father was interfering with his worship and had committed an unpardonable offence against Lord Siva (Siva Aparadham). He at once took a stick and hit his father's leg: by the will of the Lord, the stick was transformed into an axe. Again, by His will, it killed the father. It was to test the depth of Vichara Sarman's devotion. He was so engrossed in the worship, that he did not mind what had happened and continued the worship. Lord Siva was immensely pleased with the intensity of Vichara Sarman's devotion and appeared before him.

Next, Sakthi Nayanar puranam says He could not tolerate anyone speaking ill of lord shiva. If anyone did so, he would cut off the slanderer's tongue. Lord Siva understood his pure inner Bhavan and showered His grace on him.

Sometimes they, behave as little children, sometimes as mad-men; sometimes as fools. Mysterious is the nature of saints and you will be benefited. Do not criticize them or speak ill of them or find fault with their conduct. Our scriptures say that he who blames the conduct of the sages, gets their bad Karma, and suffers doubly in consequence.

From the stories of Kazharsinga Nayanar and Seruthunai Nayanar puranams describe, Once Kazharsingar came to Thiruvavur with his queen and visited the temple. The queen, coming round the temple, came to the place where flowers had been kept for Siva's worship, and she smelt a flower which had accidentally fallen on the floor.

Next, Seruthunai Nayanar was annoyed by her action. He at once cut off the nose of the queen that smelt the flower. The king, hearing the pitiable cry of the queen, rushed to the spot. He was terribly angry with the man who was responsible for the brutal act. Seruthunai Nayanar explained to him the queen's action which was an insult to Lord Siva. The king at once gave an additional punishment to her, by cutting off her hand which picked up the flower! Both the king and Seruthunai Nayanar were glorified by the people and the celestials rained flowers on them. Both of them attained the grace of Lord Siva.

Next, the story of Kalikkama Nayanar Puranam, Kalikamanar that he said to himself: 'Is this man who behaved like this a devotee? I am a great sinner; too, otherwise my life-breath would have departed on hearing the news.' Sundharar came to know of Kalikamar's attitude. He realised his own fault and entreated the Lord to appease Kalikamar's anger. The Lord caused Kalikamar to suffer from colic and told him in a dream that only Sundharar could cure it. Kalikamar preferred death to being cured by Sundharar! In the meantime, the Lord appeared in Sundharar's dream and asked him to go to Kalikamar and cure him of the colic. Sundharar at once went to meet Kalikamar. As soon as he heard that Sundharar was coming to cure him, Kalikamar gave up his life by cutting his bowel open. Sundharar was greeted by Kalikamar's wife. When he asked for Nayanar, she made her people say that there was nothing wrong with him and that he was asleep. After much persuasion, they showed him the Nayanar's body. In desperation, Sundharar also wanted to cut his throat. By the grace of Lord Siva, Kalikamar at once came back to life. They embraced each other.

And Koltpuli nayanar puranam tells he was highly devoted to Lord Siva. He was very pious and virtuous. It was his practice to purchase paddy out of his income and give it to Siva temples for the Lord's food. He was doing this for a long time. Once he had to go out on military duty. So, he stocked a sufficient quantity of paddy for the temple use, handed it over to his relatives, with clear instructions that it was meant only for the Lord and that they should not touch it for their own use. During his absence, there was a famine and his relatives had to suffer for want of food. So, they laid their hands on the paddy meant for the Lord and appeased their hunger. The Nayanar returned from his duty and heard of his relatives' action. He was annoyed with them. He called them to his house and killed them, including his parents, for this crime.

Form these stories, we can considers punishments on against them self, animals, family members and third persons with harmful way.

Eripathar Nayanar kills the elephant with his powerful axe on one stroke.

Arivattaya Nayanar Began to cut his throat with a sickle known as arrival and eyarko Kalikamar Nayanar gave up his life by cutting his bowel open.

Koltpuli Nayanar called their relatives to his house and killed them, including his parents, for this crime and the same thinking in Chandeswara Nayanar took a stick and hit his father's leg

and the stick was transformed into an axe again by His will it killed the father and Sakthi Nayanar would cut off the slanderer's tongue who was speaking ill of lord shiva.

Seruthunai Nayanar cut off the nose of the queen for that smelt the flower and then Kazharsinga Nayanar gave an additional punishment to her, by cutting off her hand which picked up the flower.

Therefore, the eight stories which deal with the punishment and penalty concept has been revealed but the researcher tell one thing about this punishment related study is "please read and understand what punishment is and don't do it on your organization and life The process of punishing wrongdoing, though, need not be calling us unduly harsh, or sadistic. The focus must remain on changing behavior to improve performance. The purpose of this study was intended to promote skilled and constructive use of discipline when it is warranted by offering several guidelines to enhance its effectiveness. The recommendations on the productive use of aversive control suggested in this study, however, should not be interpreted as implying that managers should blissfully punish every undesired behavior. If supervisors find they are using punishment more often than positive reinforcement, then they are doing something wrong.

GENERAL MANAGEMENT CONCEPTS IN PERIYAPURANAM

Management is understood in different ways by different people. Economists regard it as a factor of production. Sociologists see it as a class or group of persons while practitioners of management treat it as a process. For our understanding, management may be viewed as what a manager does in a formal organization to achieve the objectives. In the words of Mary Parker Follet management is “the art of getting things done through people”. This definition throws light on the fact that managers achieve organizational goals by enabling others to perform rather than performing the tasks themselves.

Management encompasses a wide variety of activities that no one single definition can capture all the facets of management. That is why, it is often said that there are as many definitions of management as there are authors in the field. However, the definition given by James A.F. Stoner covers all the important facets of management. According to him:

“Management is the process of planning, organizing, leading and controlling the efforts of organization members and of using all other organizational resources to achieve stated organizational goals”.

The definition suggests:

- Management is a continuous process;

- Several interrelated activities have to be performed by managers irrespective of their levels to achieve the desired goals;
- Managers use the resources of the organization, both physical as well as human, to achieve the goals;
- Management aims at achieving the organization's goals by ensuring effective use of resources in the best interests of the society.

Nature of Management

The practice of management is as old as human civilization. In fact, much of the progress of mankind over the centuries may be attributed to the effective management of resources. The irrigation systems, the public utilities, the construction of various monuments like Taj Mahal, and the Egyptian Pyramids of the bygone era amply demonstrate the practice of management in the olden days. Similarly, the ancient civilizations of Mesopotamia, Greece, Rome and Indus valley displayed the finest practices of management of those periods. However, the study of management in a systematic way as a distinct body of knowledge is only of recent origin. That is why the management is often described as “oldest of the arts and youngest of the sciences”. Thus, the practice of management is not new. It has been practiced for thousands of years. But, the science part of it ‘the systematic body of knowledge’ is, no doubt, a phenomenon of the present century.

The traditional management practices remained quite stable through the centuries until the birth of industrial revolution in the mid 18th century. The industrial revolution brought about the substitution of machine power for man power through several scientific inventions. As a result, within a few decades, the landscape of industrial activity had undergone a metamorphic change. Man's quest for new ways of doing things, coupled with his ingenuity in adopting the scientific and technological inventions in the production of goods and services resulted in:

- Mass production in anticipation of demand;
- Advent of corporate form of organization which facilitated large scale production;
- Spectacular improvements in the transport and communication facilities;
- Increased competition for markets;

- The establishment of new employer – employee relationship; and
- A radical change in the aspirations and expectations of the various stakeholders of business.

Industrial revolution had, thus, sown the seeds of modern management. The early scientific enquiries into the practice of management began. Despite the growing importance of management as an academic discipline immensely contributing to the quality of human life, it is disheartening to know that the concept is still clouded by certain misconceptions. No doubt, management as an academic body of knowledge has come a long way in the last few decades. It has grown in stature and gained acceptance all over the world. Yet, it is a paradox that the term ‘Management’ continues to be the most misunderstood and misused. Certain questions like whether management is a science or art or profession are yet to be answered in a satisfactory way. In the researchers point of view management is a science, art, professional.

From this chapter, researcher narrates the only general management concepts with the help of periyapuram stories. Researcher mentions ten devotees story and coat three financial management concepts with the Meta analysis method. Therefore the stories of Muruga Nayanar, Thiruneelanakka Nayanar, Pugazh Thunai Nayanar, Kootruva Nayanar, Gananatha Nayanar, Somasira Nayanar Nindra Seer Nedumaran Nayanar, Mangayarkarasiyar Pusalar Nayanar Puranam and Vayilar Nayanar concepts of Indian Ethos and Values in Modern Management, Dual Earners, Conceptual Framework or Mind mapping has been revealed.

INDIAN ETHOS AND VALUES IN MODERN MANAGEMENT CONCEPTS FROM PERIYAPURANAM

INDIAN ETHOS & VALUES IN MODERN MANAGEMENT

“Certainly we should take care not to make intellect our God. Intellect has, of course, powerful muscles but no personality. It cannot lead. It can only serve. It is not fastidious about its choice of leaders (Mind or Soul). The intellect has a sharp eye for tools and methods but is blind to Ends and Values” - Albert Einstein

“It is already becoming clear that a chapter which had a western beginning in business management will have to have an Indian ending, when the world adopts rich thoughts of Indian ethos and wisdom, if it is not to end in the self-destruction of the human race” - Arnold Toynbee, Nobel Laureate

Cambridge Advanced Learner’s Dictionary defines Ethos as “the set of beliefs, ideas, etc. about social behavior and relationship of a person or group” while Oxford Advanced Learner’s Dictionary defines it as “the moral ideas and attitudes that belong to a particular group or society”. Indian Ethos is all about what can be termed as “national ethos”. Formally, the body of knowledge which derives its solutions from the rich and huge Indian system of ethics (moral philosophy) is known as Indian Ethos in Management (IEM). Is the IEM some kind of Hindu concept of management certainly not? Management is behavioral science and it has to be culture specific. The IEM has its basis on the cultural base of India and as a country whose culture has its roots in religion - it does draw its lessons from the religions of the land - be it Hinduism, Buddhism, or any other.

THE SALIENT IDEAS AND THOUGHTS OF INDIAN ETHOS IN MANAGEMENT REVEALED BY OUR ANCIENT SCRIPTURES ARE

1. Atmano Mokshartham, Jagat hitaya cha: All work is an opportunity for doing well to the world and thus gaining materially and spiritually in our lives
2. Archet dana manabhyam: Worship people not only with material things but also by showing respect to their enterprising divinity within.
3. Atmana Vindyate Viryam: Strength and inspiration for excelling in work comes from the Divine, God within, through prayer, spiritual readings and unselfish work.
4. Yogah karmashu Kaushalam, Samatvam yoga uchyate: He who works with calm and even mind achieves the most.
5. Yadishi bhavana yasya siddhi bhavati tadrishi: As we think, so we succeed, so we become. Attention to means ensures the end.

6. Parasparam bhavayantah shreyah param bhavapsyathah: By mutual cooperation, respect and fellow feeling, all of us enjoy the highest good both material and spiritual.
7. Tesham sukhm tesham shanti shaswati: Infinite happiness and infinite peace come to them who see the Divine in all beings.
8. Paraspar Devo Bhav: Regard the other person as a divine being. All of us have the same consciousness though our packages and containers are different.

BASIC PRINCIPLES OF INDIAN ETHOS FOR MANAGEMENT (IEM)

1. Immense potential, energy and talents for perfection as human being have the spirit within his heart.
2. Holistic approach indicating unity between the Divine (The Divine means perfection in knowledge, wisdom and power), individual self and the universe.
3. Subtle, intangible subject and gross tangible objects are equally important. One must develop one's Third Eye, Jnana Chaksu, the Eye of Wisdom, Vision, Insight and Foresight. Inner resources are much more powerful than outer resources. Divine virtues are inner resources. Capital, materials and plant & machinery are outer resources.
4. Karma Yoga (selfless work) offers double benefits, private benefit in the form of self purification and public benefit.
5. Yogah Karmasu Kaushalam- Excellence at work through self-motivation and self development with devotion and without attachment.
6. Co-operation is a powerful instrument for team work and success in any enterprise involving collective work.

Principles of IEM are universally applicable. The IEM can help develop an effective and holistic management pattern which will assure all round growth in productivity, marketing and profitability. This will help in synchronizing private and public benefits and encourage

individuals to lead an enriched quality of life together with worldly achievements. The best form of management has to be holistic and value driven which is the objective of IEM.

INDIAN ETHOS DEMANDS A SUBJECTIVE MANAGEMENT SYSTEM WHICH LEADS TO AN UNDERSTANDING OF THE FOLLOWING

(a) Management Attitude – Top management having firm belief in value-oriented holistic management. Profit is earned through service and satisfaction of all stakeholders' employees, customers, shareholders and citizens. Fulfillment of social responsibility must be ensured.

(b) Humanizing the Organization – Looking at the three aspects of humane organizations, i.e., inter-personal relations, man-machine equation where man is the prime concern and inner management through mental and spiritual growth of individuals.

(c) Interiorizing Management – Self management or management by consciousness. When the soul manages the other four members of the human being, namely, the body, mind, intellect and the heart, the conflict these four have amongst them can be resolved. This is management by consciousness. The objective of self management is to first know and manage oneself and then manage others.

(d) Self-introspection – Embark upon self-study, self-analysis and self-criticism to locate areas of friction and disharmony, a self examination of one's own thoughts, feelings, emotions, sensations and passions and a desire to reduce and subdue the ego.

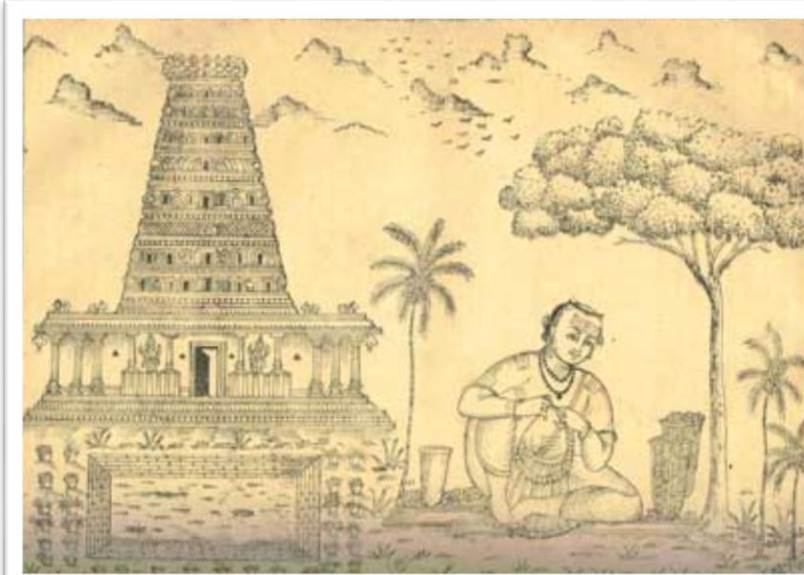
(e) Brain-stilling – For rational and enduring decisions, silent mind is a necessity. A perfect Mounum (calm mind enjoying tranquility) is necessary. Brain-stilling or meditative silence is the most reliable method to discover solutions to problems and difficulties which seem to be difficult to be tackled by reason and intellect because through this one can come into contact with the inner mind or higher consciousness called Chetana.

(f) Stepping Back (for a while) – Never decide anything, never speak a word, never throw yourself into action without stepping-back. The stepping back from a situation for a while enables one to control and master a situation.

(g) Self- dynamiting Meditation – A dynamic meditation is meditation of transformation of lower consciousness into higher consciousness and hence is called transforming meditation. Through meditation, in a silent and calm mind, one reaches a higher level of consciousness which offers guidance in the form of intuitions to tackle a multitude of problems. This is called consciousness approach to management.

(h) Role of Intuition – Intuition is the act of coming to direct knowledge or certainty without reasoning or inferring. It is immediate cognition by the inner mind and when fully developed, is efficient and effective for taking prompt and sound decisions. Intuition skills enable one to cope with confidence the fluctuating environment and rapid changes. Faith is a prerequisite to develop

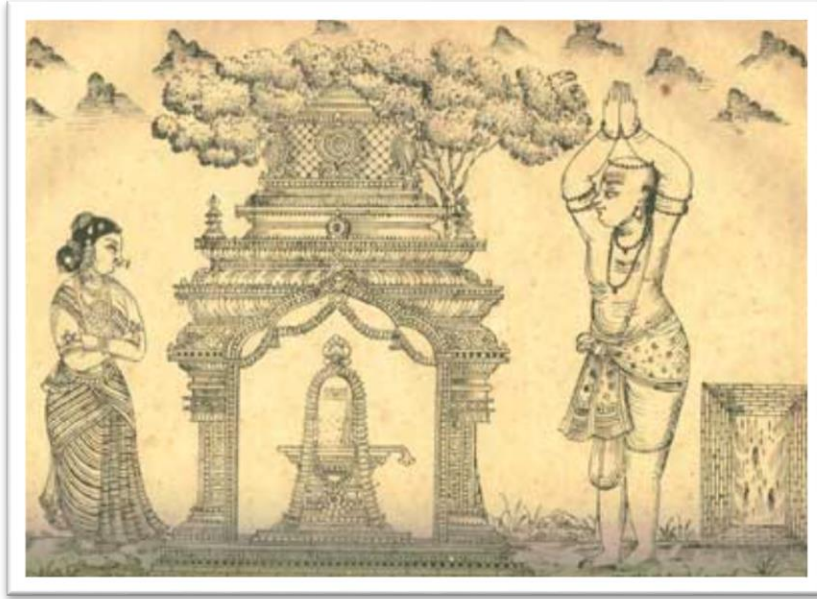
and realize the power of intuition.



MURUGA NAYANAR

To do Archana with flowers mentioned in Siva Agamas, to offer flower garlands to the Lord, and to repeat the Panchakshara Mantra is the ideal form of worship.

Panchakshara Mantra is considered a very great Mantra because it occurs in the centre of the Sri Rudradhyayi, which occurs in the middle of the middle Khanda of the Yajur Veda. He who does Japa of this Mantra is at once relieved from the disease of birth and death. Muruga Nayanar excelled in this worship. He was born in Thirupukalur, made famous by many other Nayanars also. Daily he would wake up well before sunrise, take bath, wear the sacred ash on his forehead, do his Nitya Karmas, and go to the garden with a basket. Repeating the Panchakshara he would collect flowers, and as mentioned in the Siva Agamas, make colourful garlands and offer to the Lord. One day the great Jnana Sambandhar came to his place. Muruga Nayanar invited him and worshipped him and won his favour. Sambandhar took him as his dearest friend. Muruga Nayanar got the great good fortune of attending Sambandhar's wedding when he, the bride and



all others (including Muruga Nayanar) got merged in the Divine Effulgence of the Lord. Hence, the Kural says: ‘Rarest of all rare things is to win the great to one’s side by courting it. ‘Muruga Nayanar’s devotion won for him Sambandhar’s friendship and leads him towards God realisation.

THIRUNEELANAKKA NAYANAR

Thiruneelanakka Nayanar was well versed in the Agamas and was regular in his ritualistic worship of the Lord. On a Thiruvathirai day he was devoutly worshipping the Lord in the temple. His wife was also with him. A spider fell upon the Siva Lingam, when the worship was in progress. The saint’s wife, without a moment’s hesitation, blew it away, and spat on the spot where it had fallen, on the Siva Lingam this is what they do when a spider falls on the body of a child or other human being. But, the husband was enraged at the wife’s sacrilegious action: she had spoilt the worship and polluted the temple by spitting on the Lingam. Without a second thought, he abandoned her and returned home. The lady appealed to Lord Ayavanthi nathar for his mercy. He appeared in the saint’s dream that night and showed him His body all the parts of His body except that on which his wife had spat, had been affected by the spider poison. He realized that Bhakti was superior to ritualistic worship. He recalled the glimpse of the Lord he had, in his dream and rejoiced, rolled on the ground, wept out of sheer joy and danced. The next morning he went to the temple and worshipped the Lord, and returned home with his wife, the noble devotee to whom the Siva Lingam was not a stone, but a Living Presence. .

PUGAZH THUNAI NAYANAR

He was a Poojari in the temple. His daily duty was to bathe the image, uttering the Mantras and do the Pooja, according to the Siva Agamas. Once, a famine swept over the land and he had no money to buy food. He loved the deity and his daily duty so much that he did not like to leave the place in spite of the starvation. He stuck to that place and continued the Pooja. His body was emaciated. One day, in spite of his weakness, he fetched water for the Lord's Bath (Abhishekam) and, when he was pouring the water on the Lingam, the water-pot slipped from his hand and fell on Him. Nayanar forgot himself in sheer exhaustion and fainted away. The Lord appeared in his dream and said that He would leave one coin in the temple every day till the famine was over so that he could procure the necessary food with that money and appease his hunger. Nayanar woke up and found that the dream was true! The Lord thus enabled His Bhakta to get over the famine. He continued his daily Pooja in the temple and finally reached the Lord's Abode.

KOOTRUVA NAYANAR



This saint was a chieftain of Kalandai. He was extremely devoted to Lord Siva. Daily he would repeat the Panchakshara Mantra, and serve the Bhaktas. The Lord made him more powerful, and bestowed on him all wealth and strength. Nayanar captured many places in the Chozha and Pandyan kingdoms. He wanted that the three thousand Brahmins of Chidambaram should crown him king: they refused, because they owed allegiance to the Chozha king. All of them even left

Chidambaram fearing his wrath. Only one was left to do the Pooja. Even he refused to accede to Nayanar's request. One day, Nayanar prayed to the Lord: and, in answer, the Lord Himself appeared before him and crowned him by placing His Feet on his head. Nayanar continued to worship the Lord and finally attained Him. The Lord, the Indweller of our hearts knew that, when the Nayanar asked the three thousand Brahmins to crown him, it was only to spiritualise



the coronation and to enable him to feel that the crown was but a symbol of the Feet of the Lord. When the Brahmins feared political repercussions, the Lord Himself fulfilled the devotee's wish.

GANANATHA NAYANAR

Gananathar was a great Bhakta of Lord Siva. People admired his virtue and devotion and

came to him for advice. He invariably gave them some work connected with the temple, according to their ability. They would clean the temple, make garlands, work in the gardens, burn lamps in the temples, etc. Thus, he infused devotion in them for the Lord and transformed them into Siva Bhaktas. He was greatly devoted to Jnana Sambandhar. All these earned Siva's grace for him. Here is another great but simple spiritual practice. Talk to other people about God and the glory of devotion, etc. You will be building up a powerful spiritual fortress around you. You will be able to avoid people wasting your time: you will not indulge in nor allow others to lead you into, gossip which is the spiritual aspirant's archenemy. People who may in the beginning, think that you are strange in your behavior, will soon understand you and they will, of their own accord and avoid useless talk in your very presence. At the same time, you will be rendering a very great service to humanity, by directing everyone's mind towards God and Dharma. Here is a wonderful Yoga which helps you and others, too, at the same time. Put it into practice and realize its miraculous effect.

SOMASIRA NAYANAR



Somasira Nayanar was a great devotee of the Lord and served His Bhaktas, irrespective of their caste. He did Yagas and worshipped the Lord, without expecting any reward. He went to Thiruvavarur and lived with Sundaramurthi Nayanar to whom he had totally surrendered himself. Thus, he got His grace. Here is a

simple life of saintliness. On the face of it there does not seem to be anything spectacular about this Nayanar. But, we have to bear in mind the conditions that prevailed in South India in the Nayanar's days. It was almost impossible for a Brahmin in those days to mix with people of other castes, however devoted they might be to God. For a Brahmin to serve them was unthinkable difficult. It required very great will power, determination and devotion to God and His Bhaktas. Again, in those days no one would even think of performing a Yaga without expectation of a reward. Yagas were performed only with a specific selfish desire. That Nayanar performed them selflessly and desirelessly shows that he had already reached a high stage of Jnana or spiritual insight. He was a true Jnani and Karma Yogi. Over and above all these, he was highly devoted to the Guru, Sundaramurthi Nayanar. What cannot Guru Bhakti achieve? And, yet, foolish and arrogant man speaks lightly of it and ridicules Guru Bhakti!

DISCUSSION

Muruga Nayanar

Ki.Va.Jagannathan¹⁸⁶, A.S.Gnasambantham¹⁸⁷, Thiru Muruga Kirupanatha Vaariyar¹⁸⁸, Durga Doss¹⁸⁹ say about Muruga Nayanar in periyapuranam. From this reference the researcher

¹⁸⁶ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.78

¹⁸⁷ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

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*Flowers of branches, blooms of plants, blooms
 Of cool waters and petalled flowers of rich creepers
 He would gather, as flowers fit to deck the crown
 Of the Lord of beauteous smile, the Originator of the Vedas,
 Whose bow was the Mount Meru strung with the serpent. 1024*

This lines describe the attitude of muruga nayanar he faith god shiva and do the worship of flowers prayer to the lore. To would gather, as flowers fit to deck the crown Of the Lord of beauteous smile, the Originator of the Vedas, Whose bow was the Mount Meru strung with the serpent. He thing All work is an opportunity for doing well to the world and thus gaining materially and spiritually in our lives.

Gananathar Nayanar

Ki.Va.Jagannathan¹⁹⁰, A.S.Gnasambantham¹⁹¹, Thiru Muruga Kirupanatha Vaariyar¹⁹², Durga Doss¹⁹³ say about Gananathar Nayanar in periyapuramam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

¹⁸⁸ Thirumuruga kirupanantha vaariyar swamigal, Periyapuramam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.249

¹⁸⁹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.247

¹⁹⁰ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.32

¹⁹¹ A.S.Gnasambantham, Periyapuramam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁹² Thirumuruga kirupanantha vaariyar swamigal, Periyapuramam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.599

¹⁹³ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.521

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3925-1
 3925-2
 3925-3
 3925-4

*The rearing and fostering of flower gardens, the gathering
 of fragrant flowers from bunches, the weaving
 of manifold garlands, the securing of holy water
 For the ablutions, the coating with cow-dung after
 Sweeping the holy premises during day and night,
 The lighting of innumerable lamps, the inditing
 And reciting of the Thirumurai: 3925*

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3927-3
 3927-4

*who hailed from Kaazhi
 Of ever-growing glory, performed daily, unswervingly
 During the three great divisions of the day, pooja
 In love-impelling devotion, and thus thrived in joy. 3927*

This lines describe the wroship of gananatha nayanar he do the rearing and fostering of flower gardens, of fragrant flowers from bunches, and he do the worship the coating with cow-dung after Sweeping the holy premises during day and night, The lighting of innumerable lamps, the inditing And reciting of the Thirumurai and he do they performed day to day pooja In love impelling devotion he also thing All work is an opportunity for doing well to the world and thus gaining materially and spiritually in our lives.

Thiruneelanakka Nayanar

Ki.Va.Jagannathan¹⁹⁴, A.S.Gnasambantham¹⁹⁵, Thiru Muruga Kirupanatha Vaariyar¹⁹⁶, Durga Doss¹⁹⁷ say about Thiru Neela Nakka Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous

¹⁹⁴ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp. 128

¹⁹⁵ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

¹⁹⁶ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp. 398

¹⁹⁷ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.385

writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

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*When thus the spider fell down,
The wife that stood nearby,
Like a fear-borne mother
Who with her lips would blow away
A spider that had fallen on her tender child,
In overflowing love blew away that spider. 1839*

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*The wife did so as her heart was sorely agitated.
When the Brahmin whose tapas would quell bondage,
Witnessed this, he closed his eyes and said:
“What is it, oh senseless one, you have done?”
(Thus questioned) she said: “As the white spider
Fell on Him, I blew it away.” 1840*

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*He would not consider the love
That impelled his wife to act thus; 1841*

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*The wife stepped aside as commanded;
He performed the expiatory rites
And completed the pooja. 1843*

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*As he thus slumbered, the Lord of Ayavanti
With His crest where the Ganga rests, appearing*

*In his dream, revealed to him His divine frame,
And said in grace: "Barring this side over which
She blew in love, behold here the other side
Full of boils and blisters by the spider caused." 1845*

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*He thought it not to be a dream but as that
Which took place in the wakeful state;
With hands folded above his head he woke up
Having had the mystical tremendum.
The servitor danced in adoration,
Sang hymns and worshipped Him.
He hailed the mercy of the Lord
Of the universe and wept. 1846*

This lines describe the quality of Thiruneelanakka Nayanar he love the lord spider fell down, The wife that stood nearby Like a fear-borne mother Who with her lips would blow away A spider that had fallen on her tender child, In overflowing love blew away that spider he thing What is it, oh senseless one, you have done she said As the white spider Fell on Him, I blew it way In his dream, revealed to him His divine frame, And said in grace Barring this side over which She blew in love, behold here the other side Full of boils and blisters by the spider caused. With hands folded above his head he woke up Having had the mystical tremendum. The servitor danced in adoration, Sang hymns and worshipped Him. He hailed the mercy of the Lord Of the universe and wept Excellence at work through self motivation and self development with devotion and without attachment has been made in the story of thiruneela nakka nayanar puranam.

Somasira Nayanar

Ki.Va.Jagannathan¹⁹⁸, A.S.Gnasambantham¹⁹⁹, Thiru Muruga Kirupanatha Vaariyar²⁰⁰, Durga Doss²⁰¹ say about Somasira Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*He was convinced that beatitude flowed out
Of the performance of the yaaga for the Lord
Concorporate with His Consort whose speech is
Tuneful like the yaazh--, In the way befitting the rules of the scriptures,
And without deviation, for the delight of all the seven worlds,
And that everlasting life is attained
By hailing the flower-feet of the Lord.*

This lines tells qualities of somasira nayanar he performance of the yaaga for the Lord in the way befitting the rules of the scriptures he well known all mandras. He was very Strength and inspiration for excelling in work comes from the Divine, God within, through prayer, spiritual readings and unselfish work.

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*“What though their nature be, if yet they be
The serviteurs of the Lord, they would, as of right,
Be entitled to rule us!” Such was his conviction.
“The daily duty is to chant in truth the Panchaakshara*

¹⁹⁸ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.12

¹⁹⁹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁰⁰ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.540

²⁰¹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.482

*Of Siva for the clarification of the mind-heart.”
He stood poised in this, his way.*

This lines tells qualities of somasira nayanar he daily work for the spirituality and love lord every day prayer, spiritual readings and unselfish work was identify of somasirar. The daily duty is to chant in truth the Panchaakshara Of Siva for the clarification of the mind heart.

Pugazh Thunai Nayanar

Ki.Va.Jagannathan²⁰², A.S.Gnasambantham²⁰³, Thiru Muruga Kirupanatha Vaariyar²⁰⁴, Durga Doss²⁰⁵ say about Pugazh Thunai Nayanar in the periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss’s words. These author’s definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*Then slumber closed his eyes by the grace of Sankara;
The Merciful One blessed him in his dream thus:
“Till the end of famine which has caused
The scarcity of food, We will place here for you
A coin (of gold).” Freed of his misery, he woke up. (4130)*

This lines describe the specialty of pugazh thunai nayanar he was blessed by god in the dream Till the end of famine which has caused The scarcity of food, We will place here for you A coin (of gold). Freed of his misery, he woke up

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²⁰² Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.82
²⁰³ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.
²⁰⁴ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.647
²⁰⁵ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.558

ஸ்ரீராமகிருஷ்ணபெருமானார்
 ஸ்ரீராமகிருஷ்ணபெருமானார்
 ஸ்ரீராமகிருஷ்ணபெருமானார்

4131-2

4131-3

4131-4

*The Lord who rides the Bull in joy, gave him
 A coin of gold which was placed at the foot
 Of the Pita to free him from his misery; the devotee
 Whose body had wasted with hunger, took it and felt happy;
 Blessed with absolutely divine consciousness,
 His face burgeoned, and he felt ecstatic. (4131)*

These lines describe the greatness of god's action to the pugazhthunai nayanar life. God shiva gave him a coin of gold which was placed at the foot Of the Pita to free him from his misery; the devotee whose body had wasted with hunger, took it and felt happy. He was enjoy by the lord mutual cooperation, respect and fellow feeling, all of us enjoy the highest good both material and spiritual

Kootruva Nayanar

Ki.Va.Jagannathan²⁰⁶, A.S.Gnasambantham²⁰⁷, Thiru Muruga Kirupanatha Vaariyar²⁰⁸, Durga Doss²⁰⁹ say about Kootruva Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

ஸ்ரீராமகிருஷ்ணபெருமானார்
 ஸ்ரீராமகிருஷ்ணபெருமானார்

3933-2

3933-3

*For the ruling of the splendorous earth when he beseeched
 The Chidambaram Brahmins to invest him with the great crown
 Set with ninefold gems, they made answer thus: "We invest
 Not with crown any, other than the one
 That comes from the hoary Chola dynasty."*

²⁰⁶ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.33

²⁰⁷ A.S.Gnasambantham, Periyapuram oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁰⁸ Thirumuruga kirupanatha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.602

²⁰⁹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.523

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*Unto him who ever prayed: "O Lord, I, Your serviteur,
Should be graced with the beatific crown
Of Your flower-feet," during that night, in his dream
The Lord crowned him with His flower-feet; these
He bore by His grace and sole reigned the whole earth.*

These lines describe highest quality of Kootruva Nayanar his selfless action makes him as a good role in his life he was blessed by the lord. He things O Lord, I, Your servitor, Should be graced with the beatific crown Of Your flower-feet, during that night, in his dream The Lord crowned him with His flower-feet; these He bore by His grace and sole reigned the whole earth he realize the happy Infinite happiness and infinite peace come to them who see the Divine in all beings.

Many saints in Periyapuranam have Self introspection as they Embark upon self study, self analysis and self criticism to locate areas of friction and disharmony, a self examination of one's own thoughts, feelings, emotions, sensations and passions and a desire to reduce and subdue the ego. In this Indian ethos concepts interfere in over all saints' life in periyapuranam and Brain stilling for rational and enduring decisions, silent mind is a necessity. A perfect Mounum (calm mind enjoying tranquility) is necessary. Brain stilling or meditative silence is the most reliable method to discover solutions to problems and difficulties which seem to be difficult to be tackled by reason and intellect because through this one can come into contact with the inner mind or higher consciousness called Chetana these six stories with the brain stilling concept has been over played in their life.

Principles of IEM are universally applicable. It is encourage individuals to lead an enriched quality of life together with worldly achievements. The best form of management has to be holistic and value driven which is the objective of IEM. Therefore Indian Ethos & Values in Modern Management concepts already treated in our forefather's lifestyle.

From The Stories of Muruga Nayanar, Thiruneelanakka Nayanar, Pugazh Thunai Nayanar, Kootruva Nayanar, Gananatha Nayanar, Somasira Nayanar Puranams says Indian Ethos and its values in various manner. The researcher's point of view of Indian Ethos and its values in various is the set of beliefs, ideas, etc. about social behavior and relationship of a person or group. From this concept the researcher narrates the moral ideas and attitudes that belong to a particular group or society from these stories. The research cited basic principles of Indian ethos for management from these saints life there are

Muruga Nayanar and Gananatha Nayanar puranams have Holistic approach indicating unity between the Divine it means perfection in knowledge, wisdom and power, individual self and the universe.

Muruga Nayanar offer flower garlands to the Lord, and to repeat the Panchakshara Mantra is the ideal form of worship. Sambandhar took him as his dearest friend. Muruga Nayanar got the great good fortune of attending Sambandhar's wedding when he, the bride and all others (including Muruga Nayanar) got merged in the Divine Effulgence of the Lord. Hence, the Kural says: 'Rarest of all rare things is to win the great to one's side by courting it. 'Muruga Nayanar's devotion won for him Sambandhar's friendship, and, through that, God realisation.

Gananathar was greatly devoted to Jnana Sambandhar. All these earned Siva's grace for him. Here is another great but simple spiritual practice. Talk to other people about God and the glory of devotion, etc. he directing everyone's mind towards God and Dharma. Here is a wonderful Yoga which helps you and others, too, at the same time. Put it into practice and realize its miraculous effect.

Thiruneelanakka Nayanar life exemplifies the Indian ethos values concept of Excellence at work through self motivation and self development with devotion and without attachment. A spider fell upon the Siva Lingam, when the worship was in progress. The saint's wife, without a moment's hesitation, blew it away, and spat on the spot where it had fallen, on the Siva Lingam this is what they do when a spider falls on the body of a child or other human being. But, the husband was enraged at the wife's sacrilegious action: she had spoilt the worship and polluted the temple by spitting on the Lingam. Without a second thought, he abandoned her and returned home. The lady appealed to Lord Ayavanthi nathar for his mercy. He appeared in the saint's

dream that night and showed him His body all the parts of His body except that on which his wife had spat, had been affected by the spider poison. He realized that Bhakti was superior to ritualistic worship. Thiruneelanakka Nayanar's wife act as an excellent work of shiva bhakthi she lead a good role of the spirituality.

Somasira Nayanar give an Immense potential, energy and talents for perfection as human being have the spirit within his heart. He did Yagas and worshipped the Lord, without expecting any reward. He went to Thiruvavarur and lived with Sundaramurthi Nayanar to whom he had totally surrendered himself. Thus, he got His grace. Here is a simple life of saintliness. that Nayanar performed them selflessly and desirelessly shows that he had already reached a high stage of Jnana or spiritual insight. He was a true Jnani and Karma Yogi.

Pugazh Thunai Nayanar and Kootruva Nayanar with the Karma Yoga values in his life's (selfless work) it offers double benefits, private benefit in the form of self purification and public benefit

Pugazh Thunai's daily duty was to bathe the image, uttering the Mantras and do the Pooja, according to the Siva Agamas. Once, a famine swept over the land and he had no money to buy food. He loved the deity and his daily duty so much that he did not like to leave the place in spite of the starvation. He stuck to that place and continued the Pooja. His body was emaciated. One day, in spite of his weakness, he fetched water for the Lord's Bath (Abhishekam) and, when he was pouring the water on the Lingam, the water pot slipped from his hand and fell on Him. Nayanar forgot himself in sheer exhaustion and fainted away. The Lord appeared in his dream and said that He would leave one coin in the temple every day till the famine was over so that he could procure the necessary food with that money and appease his hunger. Nayanar woke up and found that the dream was true! The Lord thus enabled His Bhakta to get over the famine. He continued his daily Pooja in the temple and finally reached the Lord's Abode.

Kootruva Nayanar was extremely devoted to Lord Siva. Daily he would repeat the Panchakshara Mantra, and serve the Bhaktas. The Lord made him more powerful, and bestowed on him all wealth and strength. One day Nayanar prayed to the Lord: and, in answer, the Lord Himself appeared before him and crowned him by placing His Feet on his head. Nayanar continued to worship the Lord and finally attained Him.

Pugazh Thunai Nayanar and Kootruva Nayanar self less work will make a good role of devotional life in his life.

Threfore, researcher finds and narrates the Indian ethos and values concepts and its manaers From the Muruga Nayanar, Thiruneelanakka Nayanar, Pugazh Thunai Nayanar, Kootruva Nayanar, Gananatha Nayanar, Somasira Nayanar Puranam stories.

CONCEPTUAL FRAMEWORK OR MIND MAPPING CONCEPT FROM PERIYAPURANAM

CONCEPTUAL FRAMEWORK

A written or visual presentation that: “explains either graphically, or in narrative form, the main things to be studied the key factors, concepts or variables and the presumed relationship among them” Miles and Huberman²¹⁰, (1994)

Conceptual framework provides the structure or content for the whole study based on literature and personal experience and develops as participants views and issues are gathered and analysed.

However, Miles and Huberman note that Researchers generally have some idea of what will feature in the study, a tentative rudimentary conceptual framework, and it is better to have some idea of what you are looking for or at even, if that idea changes over time. This is particularly true for inexperienced and/or time constrained researchers.

Qualitative research can also be confirmatory. Yin²¹¹ (1994), for example, identified pattern matching and explanation building. Pattern matching starts with existing theory and tests its adequacy in terms of explaining the findings. Explanation building starts with theory and then builds an explanation while collecting and analysing data.

Dreaming: A Conceptual Framework for Philosophy of Mind and Empirical Research 2016, are dreams conscious experiences occurring during sleep? What exactly would it mean to

²¹⁰ Miles, M. B., & Huberman, M. A. (1994): “Qualitative Data Analysis: An Expanded Sourcebook” (2nd edition). Beverley Hills, Sage.

²¹¹ Yin R. K. (1994): “Case Study Research: Design and Methods.” (2nd edition) California, Sage.

say that they are? How does the concept of dreaming fit into the framework of concepts commonly used to describe conscious wake states? And how can the analysis of dreaming inform a philosophical theory of subjective experience and self-consciousness? The book proposes a conceptual framework for describing conscious experience in dreams and sketches preliminary answers to these and many more questions along the way. In doing so, it draws from different sources, of which the most important are the discussion of dreaming in the history of Western philosophy; contemporary philosophical work on dreaming; scientific research on sleep and dreaming; and scientific research on related areas such as mind wandering, bodily experience, full-body illusions, delusions, and self-consciousness. Its primary aim is to (re)locate the concept of dreaming on the map of concepts commonly used to describe standard and altered wake states and to shed light on the relationship between dreaming and waking perception, but also between dreaming and imagining, mind wandering, and delusions. A secondary aim is to provide an introduction to the philosophical discussion on dreaming and scientific dream research. The book gives a comprehensive overview of the philosophical discussion on dreaming in different historical periods, theoretical contexts and philosophical sub disciplines. It also investigates how the philosophical discussion of dreaming and scientific dream research has mutually influenced each other since the discovery of REM sleep²¹².

DREAM SKEPTICISM, SKEPTICISM ABOUT DREAMING, AND THE PROBLEM OF DREAM EXPERIENCE (PP. 1-42)

The problem of dream experience, understood as a problem for philosophy of mind, is the problem of how to conceptualize conscious experience in the dream state. It is, in other words, the problem of how to situate the concept of dreaming in the logical geography of concepts predominately used to describe standard, altered, and pathological wake states, such as “experience,” “perception,” “imagination,” “belief,” “delusion,” and “self-consciousness.” As discussed in the general introduction, the problem of dream experience, or the conceptualization problem, it is not a single problem but a whole bundle of related problems.

²¹² Dreaming: A Conceptual Framework for Philosophy of Mind and Empirical Research, MIT Press Scholarship Online: January 2016, ISBN-13: 9780262028677

A SHORT INTRODUCTION TO EMPIRICAL DREAM RESEARCH: HISTORY, METHODOLOGY, AND CHANGING THEORETICAL CONCEPTIONS (PP. 43-72)

What is the status of the experiential and transparency assumptions in empirical dream research? If it is true that they have the status of default assumptions and that the problem of dream experience is, in a sense, a pest do problem, as suggested at the end of chapter 1, then this should be reflected not only in the methods employed in contemporary dream research but also in changing theoretical conceptions of sleep and dreaming throughout the history of dream research. This chapter has three main aims to providing a brief overview of the major advances of empirical dream research

THE METHODOLOGICAL BACKGROUND ASSUMPTIONS OF SCIENTIFIC DREAM RESEARCH (PP. 73-138)

This chapter has the double aims of functioning as an extended plausibility check of the arguments developed in chapter 1 and of providing an overview of the main methodological approaches to the study of dreaming from scientific dream research. How do the researchers construct the relationship between dreaming, dream reporting, and other types of evidence about dreaming? On which background or assumptions, do the existing methods for the study of dreaming rely? In particular, does my claim that the experiential character of dreams and the transparency of dream reports have the status of methodologically necessary default assumptions retain its plausibility in the face?

ANTISKEPTICISM ABOUT DREAMING AND DREAM REPORTING: FROM DEFAULT ASSUMPTION TO THEORETICAL JUSTIFICATION (PP. 139-198)

The preceding chapters have established the central role of the experiential, transparency, and report ability assumptions as methodologically necessary default assumptions for scientific dream research. This means, first, that if these assumptions turned out to be false, then dream research understood as the scientific investigation of conscious experience during sleep would not exist: it would be deprived of either its target or the primary type of evidence used for its investigation. Second, it has become clear that the truth of these assumptions cannot itself be the

object of scientific investigation: attempts to corroborate or verify the trustworthiness of dream reports.

DREAMING AS QUASI-PERCEPTUAL EXPERIENCE: THE TRADITIONAL VIEW (PP. 199-250)

The conceptualization problem or the question of how to conceptualize conscious experience in the dream state, dates back to antiquity and continues to be a matter of philosophical controversy. Unlike the philosophical debate on dreaming initiated by Malcolm (1956, 1959/1962), the question here is not whether dreams are experiences at all but rather, metaphorically speaking, where to locate dreaming on the map of concepts commonly used to refer to waking experience. The question of whether dreaming should be described as quasi-perceptual or imaginative experience, which I explore over the next two chapters, is a particularly good place to start.

DREAMING AS IMAGINATIVE EXPERIENCE: THE RIVAL VIEW (PP. 251-294)

The traditional view in philosophy is that dreaming, in some form or another, involves the appearance of a world: phenomenological, dreaming falls on the side of perception, illusion, and hallucination rather than on the side of imagination. Yet, we have seen that this view, perhaps, precisely because it has long been the traditional view is often poorly articulated, metaphorical, and has not, so far, been translated into clear-cut empirical questions. For an empirically informed conceptual framework of dreaming, saying that dreams are quasi-perceptual experiences is as all-encompassing as it is unsatisfying: the label of quasi-perceptual experience may well be too

ARE DREAMS SUBJECTIVE EXPERIENCES? PHENOMENAL SELFHOOD AND BODILY EXPERIENCES IN DREAMS (PP. 295-348)

Are dreams subjective experiences? What does it mean to say that dreaming typically involves the experience of being or having a self? How exactly can phenomenal self hood, or the phenomenology of self-experience, in the dream state be described conceptually? And what is the relationship between the dream self and the experienced dream world? We have seen that the debate about the quasi-perceptual versus the imaginative character of dreaming does not provide

the resources for answering these questions. What we need instead is a conceptual framework describing the phenomenology of self-experience in dreams and its relation to the experienced dream world.

ARE DREAMS SUBJECTIVE EXPERIENCES (II)? THE PHENOMENOLOGY OF THINKING AND THE PROBLEM OF DREAM BELIEF (PP. 399-458)

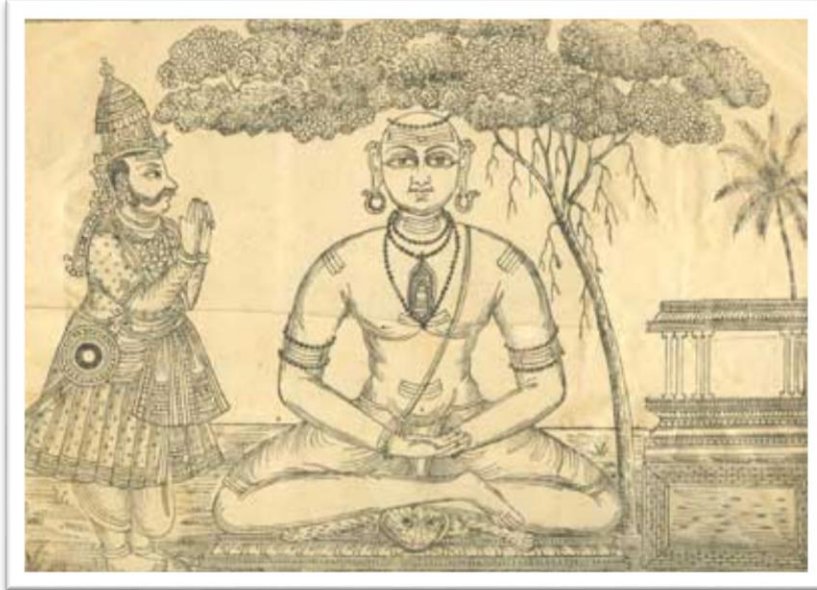
So far, my investigation of the subjective character of dreaming has focused on the relationship of phenomenal selfhood and bodily experiences in dreams, as well as on their grounding in the sleeping, physical body. A second and in some ways more classical way of understanding questions about the subjective character of dreaming is to say that they concern the extent to which the dream self is a thinking self and a bearer of beliefs. The problem of dream deception naturally follows suit. As in the foregoing chapters, I start out by sketching the landscape of philosophical positions by reconstructing maximally.

RELOCATING DREAMS ON THE CONCEPTUAL MAP: CONSEQUENCES AND PERSPECTIVES FOR FUTURE RESEARCH (PP. 567-618)

Throughout the book, I have been concerned with developing a conceptual framework for describing conscious experience in the dream state in its own terms. I have repeatedly emphasized the importance of avoiding premature comparisons between dreaming and wakefulness, which often, in the history of philosophical theorizing about dreaming, have led to oversimplified characterizations of dreaming tinged by similarly oversimplified characterizations of wakefulness. Now that a new conceptual model of dreams as immersive spatiotemporal hallucinations is in place, we can take the next step toward solving the conceptualization problem, or the problem of where to locate the concept of dreaming on

PUSALAR NAYANAR

Pusalar was a Brahmin of Thiru Ninravur in Thondai Mandalam. He excelled in the mental worship of the Lord. Mental worship is thousands times better than external ritualistic worship: mental worship soon leads to Samadhi (super conscious state) and Self realization. He strongly desired to build a temple for Lord Siva, but he did not have the money for it. So, mentally he gathered the necessary materials for the purpose. He laid the foundation stone on an



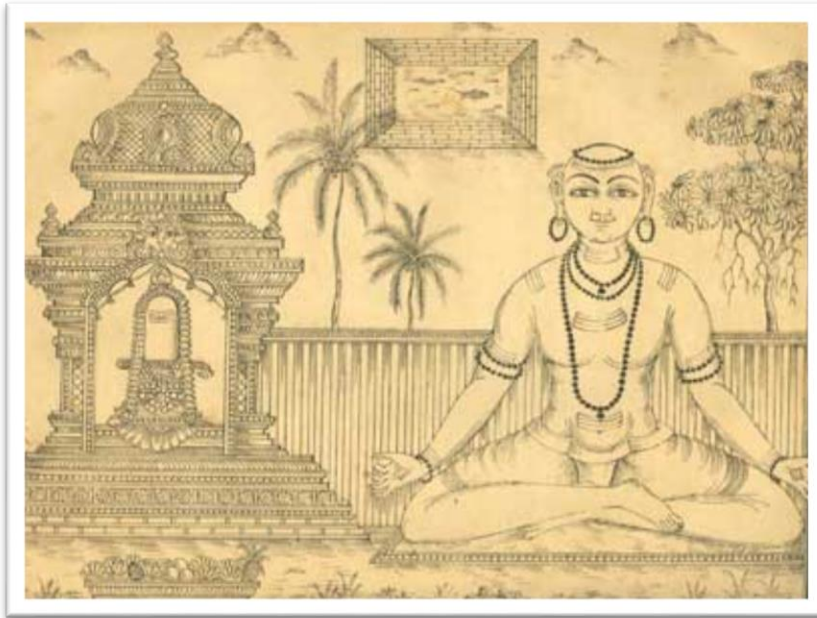
auspicious day. He raised the temple and had even fixed an auspicious day for the installation of the deity in it. The Kadava king who was also a great devotee of Lord Siva had built a magnificent temple in Conjeevaram. By chance he had also fixed the date which Pusalar had mentally chosen, for the installation of the Lord in his

temple. The Lord wanted to show the king the superiority of Pusalar's great devotion. So, the Lord appeared in the king's dream and asked him to postpone the installation ceremony in his temple, as He would be going to the temple constructed by His devotee at Thiru Ninravur. The king woke up from sleep and was intensely eager to have the Darshan of the devotee mentioned by the Lord and also have a look at the great temple he had built, which he thought would be far superior to his temple. The king came to Thiruninravur and searched all over the place for the temple: he could not find any. Then, the king enquired about Pusalar. He found out Pusalar's house and approached him. Pusalar was stunned when he heard of the king's dream. Soon, he recovered and was filled with joy. He thought: 'How kind and merciful is the Lord. I am only a wretched creature and He has accepted my mental shrine as His Abode. I am really blessed.' He told the king that that temple was only in his mind. The king was greatly surprised to hear this. Admiring Pusalar's devotion, the king fell at his feet and worshipped him. Pusalar installed the Lord in his mental temple and continued to worship Him till he attained His Abode.

VAYILAR NAYANAR

He was a Siva Bhakta. He constructed temples mentally and did Manasic (mental) worship. He built the temple of non-forgetfulness, lit the shining lamp of Self-illumination, bathed the Lord in the waters of immortal Ananda (bliss) and worshipped Him with the elixir of supreme love. Thus, he obtained salvation. Here is the life of a Para Bhakta, a supreme devotee.

He had transcended the stage of idol worship. He had attained great purity of heart and clarity of inner psychic vision so that, without the aid of a symbol and without the help of rituals, he could raise his mind to the sublime heights of the Abstract. The inclusion of this wonderfully simple



life of Vayilar Nayanar is to point out that devotion is of many types, to suit the taste and temperament of different individuals. Whatever be the path, ultimately they reach the same goal, union with the Lord, Siva. The Hindu sages have always declared that the spiritual path is not a stereotyped one, the same drug for all diseases, the same food for all people at all ages

(from infancy to old age!), but that the spiritual life is adapted (within broad limits) to the needs of each individual. Everyone pursues the path or the combination of paths suited to him, and ultimately reaches the same goal.

DISCUSSION

Pusalar nayanar

Ki.Va.Jagannathan²¹³, A.S.Gnasambantham²¹⁴, Thiru Muruga Kirupanatha Vaariyar²¹⁵, Durga Doss²¹⁶ say about Pusalar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers

²¹³ Ki.Va.Jagannathan, nayanmar kathaikal part 4, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.7

²¹⁴ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²¹⁵ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.664

²¹⁶ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.570

Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

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*He planned it and built it over many many days;
So you have the consecration-ceremony done
On any day after tomorrow." This said,
The Lord who wears in His matted hair konrai flowers
Departed from his to move into the devotee's temple.*

This lines express the greatest quality of pusalar nayanar mind temple god says pusalar's great work of mind temple. The Lord who wears in His matted hair konrai flowers departed from his to move into the devotee's temple. His mind temple lead the main focuses of the story.

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*The servitor consecrated Lord Hara's idol
In his mind's temple at the ordained auspicious hour;
Thereafter he performed all the poojas gloriously
And willingly for the Lord for many many days,
And thus flourished; then he reached the golden feet
Of the Lord-Dancer of Ponnambalam. 4187*

These lines express the power of pusalar's mind temple the servitor consecrated Lord Hara's idol In his mind's temple at the ordained auspicious hour Thereafter he performed all the poojas gloriously and willingly for the Lord for many days and thus flourished. His mind was very strong because of his worship take him as a good position in the field of spirituality.

Vayilar Nayanar

Ki.Va.Jagannathan²¹⁷, A.S.Gnasambantham²¹⁸, Thiru Muruga Kirupanatha Vaariyar²¹⁹, Durga Doss²²⁰ say about Vayilar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*Rearing within a mental shrine of unforgetfulness,
He lit the lustrous lamp of godly consciousness;
Immortal bliss constituted his ablutions to the Lord;
He offered unto the Lord of Dharma, the nectarean food
Of his love; thus, even thus, he did his pooja. (4086)*

These lines express the power of vayilar's mind temple the mind temples greatness mental shrine of unforgetfulness, He lit the lustrous lamp of godly consciousness Immortal bliss constituted his ablutions to the Lord He offered unto the Lord of Dharma, the nectarean food Of his love; thus, even thus, he did his pooja. His mind temple lead the main focuses of the story.

From this study, a written or visual presentation “explains either graphically, or in narrative form, the main things to be studied the key factors, concepts or variables and the presumed relationship among them” Conceptual framework provides the structure or content for the whole study based on literature and personal experience and develops as participants views and issues are gathered and analysed. So every Researcher generally have some idea of what will feature in the study, a tentative rudimentary conceptual framework, and it is better to have some idea of what you are looking for or at even if that idea changes over time. This is particularly true for inexperienced and/or time constrained researchers.

²¹⁷ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.67

²¹⁸ A.S.Gnasambantham, Periyapuranam oor aavu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²¹⁹ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.636

²²⁰ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.550

Dreaming: A Conceptual Framework for Philosophy of Mind and Empirical Research 2016 explains important Qualitative and features of the dreams and dreams conscious experiences. From these stories of pusalar nayanar and vayilar nayanar puranams describe many thinks about dream mind and thinking conceptual framework similarly.

From the story of Pusalar's, mental worship is found thousands times better than external ritualistic worship: mental worship soon leads to Samadhi and Self realization. He strongly desired to build a temple for Lord Siva, but he did not have the money for it. So, mentally he gathered the necessary materials for the purpose. He laid the foundation stone on an auspicious day. He raised the temple and had even fixed an auspicious day for the installation of the deity in it. He told the king that that temple was only in his mind. The king was greatly surprised to hear this. Admiring Pularar's devotion, the king fell at his feet and worshipped him. Pularar installed the Lord in his mental temple and continued to worship Him till he attained His Abode.

And, Vayilar Nayanar also constructed temples mentally and did Manasic worship. He built the temple of non forgetfulness, lit the shining lamp of Self-illumination, bathed the Lord in the waters of immortal Ananda and worshipped Him with the elixir of supreme love. Thus he obtained salvation. Here is the life of a Para Bhakta, a supreme devotee.

From these two stories of Pusalar and Vayilar Nayanars mind is considered very strong and building an ideological spiritual temple in minds make the minds is very strong. Their dreams, thinks, mind strong is very important to every researcher. In modern research point of view conceptual frame work or mind mapping is more important in every research our forefathers teach how to frame a good conceptual idea and how to make a mind mapping via in his spiritual life.

DUAL EARNERS CONCEPT FROM PERIYAPURANAM

DUAL EARNER FAMILIES

The language of dual earner families developed in research on families in industrialized societies. The term was needed to describe what was then a new family form that arose when women, who had once worked inside the home, doing everything from nurturing work to family farming to producing goods such as candles and clothes, moved into a cash economy and took paid job. Questions that emerged from women's paid employment ranged from the effect of women's income on their power within marriage to who would take care of the children at home. These questions only make sense, however, in societies in which most couples live in nuclear families, a cash economy predominates, and both spouses leave the family setting in order to earn money to provide for their household.

ASIA AND THE MIDDLE EAST

In general, few Asian nuclear households can actually be considered dual-earner families. When married women work for pay, it is usually because their husbands are working in marginal jobs, and the family needs the extra income to survive (Kim 1997; Saso 1990). Research in Asia suggests that the majority of women value being a housewife, as this status coincides with wealth. This value well with the traditional beliefs about women in Asia, where women's loyalty is presumed to be solely to their husbands and children (Kim 1997; Lewis et al. 1992; Saso 1990). When women work for pay because husbands are unable to support the family solely, it is not expected that this would significantly change the balance of power or the division of labor.

When asked, these employed women say that they should be in charge of the home, and their husbands should not necessarily share the work in the house. Stigma exists against wives who work for money; they are often accused of neglecting their husbands and children. Some evidence suggests that an increasing number of women in dual-earner families feel the burden is unfair (Kim 1997; Saso 1990).

Local governments, in some Japanese and Singaporean cities, provide day nurseries for poor families, at times with most of the cost absorbed (Lewis et al. 1992; Saso 1990). Commentators, continually, call for more part-time work for mothers and flexibility in mothers' work schedules rather than for increased participation of husbands and fathers in household work and childcare (Saso 1990). Research on dual-earner Singaporean families shows that, as elsewhere, fathers spend considerably less time with their children and on housework than do

mothers (Lewis et al. 1992). Also as elsewhere, the greater his participation in childcare, the more the husband is likely to support his wife's employment (Wang 1992).

In the 1980s, many middle-classes to lower middle-class Middle Eastern women became part of dual-earner families against their husbands' wishes because of dire economic need. Many men in Arabic societies would prefer to take two or three jobs to keep wives out of paid labor. Although the husbands may disapprove, the women report their positive economic contribution to the household as well as the security for their family for the long term. Many Middle Eastern Arabic women work in spite of the prevailing ideology supporting patriarchal families, which promotes selflessness for women in their marriages, men's sole providership, and husbands as head of the family. When both the spouses work for pay, despite believing in an ideology that supports male dominance, female selflessness, and women's role as restricted to family life, both wives and husbands experience internal distress. Since the mid-1980s, however, the number of Middle Eastern dual-earner families has been on the decline. Due to inflation, it is difficult in urban India for a couple to lead comfortable lives unless both spouses work; this family type is increasing because of economic necessity, rather than egalitarian ideals. Dual-earner lifestyles generally benefit women, but stress their husbands (Andrade; Postma; and Abraham 1999). Several researchers have found that employed and unemployed women in India did not differ in measures of psychological well-being (Mukhopadhyay, Dewanji, and Majumder 1993). Dual-earner wives reported greater freedom in certain parts of their lives, though their husbands still controlled financial matters. Employed wives still reported doing five times as much household work as their husbands did (Ramu 1989) and do not hold significantly less traditional attitudes than other women. Between 1966 and 1989, the proportion of dual-earner families among married couples in Israel increased from 26 percent to 47 percent. Israeli cultural beliefs focus on motherhood as not simply a family role, but a role in providing additional citizens for the nation. The cultural assumption is that a woman will combine family and work, in that order (Lewis et al. 1992). Israeli women receive a double message as they are educated toward modern achievement-oriented values but also taught to have strong family-oriented norms and be responsible for household labor. Women, but not men, are expected to take time off from work for family needs. Both spouses in dual-earner families were found to report a higher quality of marital life and psychological wellbeing when compared to families where the husband is the only employed spouse.

Due to inflation, it is difficult in urban India for a couple to lead comfortable lives unless both spouses work; this family type is increasing because of economic necessity, rather than egalitarian ideals. Dual-earner lifestyles generally benefit women, but stress their husbands (Andrade; Postma; and Abraham 1999). Several researchers have found that employed and unemployed women in India did not differ in measures of psychological well-being (Mukhopadhyay, Dewanji, and Majumder 1993). Dualearner wives reported greater freedom in certain parts of their lives, though their husbands still controlled financial matters. Employed wives still reported doing five times as much household work as their husbands did (Ramu 1989) and do not hold significantly less traditional attitudes than other women.

NINDRA SEER NEDUMARAN AND MANGAYARKARASIYAR

Koon Pandyan, the Pandyan king, was ruling in Madurai. He was called Koon Pandyan because of his hunchback. He was himself a poet and he patronised the Tamil poets and established a Tamil Sangam. His wife was Mangayarkarasiyar. She was the daughter of a Chozha king. She was an ardent devotee of Lord Siva. Kulacchirai Nayanar was his minister: and he was also a staunch devotee of Lord Siva. Thirugnana Sambandhar has sung Padigams in praise of both. Koon Pandyan had fallen a victim to the influence of Jainism. The queen and the minister feared that unless something was done, Saivism would be wiped out. When Sambandhar



came to Madura and was staying outside the city, Kulacchirai Nayanar invited him into the city. The Jains tried in vain to destroy Sambandhar. When Sambandhar sang a song, the king's hunchback was cured, as also his burning pain. He came back to Saivism. Since then, he was known as Nindra Seer Nadumara

Nayanar, as his hunchback had disappeared and he stood erect and tall. The Pandyan king then defeated the northern kings at Thirunelvely and spread Saivam there. Mangayarkarasiyar helped her husband a lot in this. Both the husband and the wife worshipped Sambandhar with great faith and devotion. Their devotion to the Guru and love of Saivam earned His grace for them.

DISCUSSION

Nindra Seer Nedumaran

Ki.Va.Jagannathan²²¹, A.S.Gnasambantham²²², Thiru Muruga Kirupanatha Vaariyar²²³, Durga Doss²²⁴ say about Nindra Seer Nedumaran Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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The Paandya king whose broad chest was caressed by the beautiful
And sandal-pasted breasts of Mangaiyarkarasiyar--,
The Chola's divine daughter--, performed endlessly glorious
And fitting acts of service to the Lord who wears
The young serpent and the argent crescent; thus he ruled
His realm with the ever-crescent grace of Siva.

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*Lofty Netu Maaranaar caused the way of the Holy Ash
To glow in glorious splendour in this world girt*

²²¹ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.66

²²² A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²²³ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.634

²²⁴ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.548

*With the billowy sea; he ruled for many years and by the grace
Of the Lord, reached the great Siva-Loka
Hailed by all, thither to abide in aeviternal bliss.*

These lines tell the qualities of nindra seer nedumaran he fitting acts of service to the Lord who wears The young serpent and the argent crescent; thus he ruled His realm with the ever-crescent grace of Siva. He became a main role in the periyapuranam he became a good leader in the organization culture of that period.

Mangaiyarkarasiyar

Ki.Va.Jagannathan²²⁵, A.S.Gnasambantham²²⁶, Thiru Muruga Kirupanatha Vaariyar²²⁷, Durga Doss²²⁸ say about Mangaiyarkarasiyar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*She flourished for many years as the consort of Netumaaran
Of flawless renown-- the monarch of the Paandya realm--,
And his guide of Saivism,
And with him reached through the path of Saivism
The umbrage cast by the Lord's feet; she is
Blessed to abide aeviternally there.*

These lines tell the qualities of mangayaikarasiyar she was the wife of nindra seer nedumaran she became the main role in periyapuranam in her worship is example of the gods servants life.

²²⁵ Ki.Va.Jagannathan, nayanmar kathaikal part 4, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.13

²²⁶ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²²⁷ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.669

²²⁸ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.573

Dual earning is a concept in modern management. In a research, it was identified that more dual earners are there in middle Asia and India. The researcher has quoted about dual earners in his reviews. In modern management it has been said that, even with in a family, one earning is not enough and it is essential for both husband and wife to earn to maintain good administration.

Both husband and wife earning in an organization is named as dual earners. In periyapuranam, Nindra Seer Nadumara Nayanar And Mangayarkarasiyar are husband and wife and are included in the 63 nayanmars list. Like how a husband and wife earn money form an organization, both of these nayanmars earned the blessings of god and are considered as dual earners on spirituality basis. We could learn the concept of dual earners from the life of Mangayarkarasiyar and Nindra Seer Nadumara Nayanar

ORGANISATION BEHAVIOUR CONCEPTS FROM PERIYAPURANAM

From this chapter, the researcher narrates the organization behavior related management concepts with the help of periyapuranam story. He mentions seven devotee's story and coat four organization behavior concepts with the Meta analysis method. Therefore stories of Kulacchirai Nayanar, Nami Nandhi Adigal, Thandi Adigal, Sakkiya Nayanar, kotchchenga chozan, athipaththar and kungiliya kalaya nayanar concepts of good adviser qualities, organizational commitment, good leader qualities and behavior modification

Organizations are social systems. If one wishes to work in them or to manage them, it is necessary to understand how they operate. Organizations combine science and people technology and humanity. Unless we have qualified people to design and implement, techniques alone will not produce desirable results. Human behavior in organizations is rather unpredictable. It is unpredictable because it arises from people's deep-seated needs and value systems. However, it can be partially understood in terms of the framework of behavioral science, management and other disciplines. There is no idealistic solution to organizational problems. All that can be done is to increase our understanding and skills so that human relations at work can be enhanced

ORGNISATION BEHAVIOUR - CONCEPTS

Organizational Behavior is a field of study that investigates the impact that individuals, groups and structure have on behavior within organization. It is the study and application of knowledge about how people act within organizations. It is a human tool for human benefit. It applies broadly to the behavior of people in all types of organizations, such as business, government, schools and services organizations. It covers three determinants of behavior in organizations: individuals, groups, and structure. OB is an applied field. It applies the knowledge gained about individuals, and the effect of structure on behavior, in order to make organizations work more effectively. The OB covers the core topics of motivation, leadership behavior and power, interpersonal communication, group structure and process, learning, attitude development and perception, change process, conflict, job design and work stress. Before studying the organizational behavior, it is desirable to know the meanings of organization and management.

ORGANIZATION

Organization as a purposeful system with several subsystems where individuals and activities are organized to achieve certain predetermined goals through division of labor and coordination of activities. Division of labor refers to how the work is divided among the employees and coordination refers to how all the various activities performed by the individuals are integrated or brought together to accomplish the goals of the organization. The term organizing is used to denote one aspect of the managerial activities when he or she is preparing and scheduling the different tasks that need to be completed for the job to be done.

MANAGEMENT

It refers to the functional process of accomplishing the goals of the organization through the help of others. A manager is an individual who is given the responsibility for achieving the goals assigned to him or her as part of the overall goals of the organization and who is expected to get the job done. The terms of top management, lower management are frequently used to indicate the hierarchical levels of those who are engaged in the process of getting the goals of the organization accomplished.

KEY ELEMENTS OF ORGANIZATIONAL BEHAVIOR

The key elements in organizational behavior are people, structure, technology and the external elements in which the organization operates. When people join together, in an organization, to accomplish an objective, some kind of infrastructure is required. People also use technology to help get the job done, so there is an interaction of people, structure and technology. In addition, these elements are influenced by the external environment, and they influence it. Each of the four elements of organizational behavior will be considered briefly.

PEOPLE

People make up the internal social system of the organization. They consist of individuals and groups, and large groups as well as small ones. People are the living, thinking, feelings beings who created the organizations. It exists to achieve their objectives. Organizations exist to serve people. People do not exist to serve organizations. The work force is one of the critical resources that need to be managed. In managing human resources, managers have to deal with:

- i) Individual employee who are expected to perform the tasks allotted to them
- ii) Dyadic relationships such as superior-subordinate interactions
- iii) Groups who work as teams and have the responsibility for getting the job done,
- iv) People outside the organization system such as customers and government officials

STRUCTURE

Structure defines the official relationships of people in organizations. Different jobs are required to accomplish all of an organization's activities. There are managers and employees, accountants and assemblers. These people have to be related in some structural way so that their work can be effective. The main structure relates to power and to duties. For example, one person has authority to make decisions that affect the work of other people.

Some of the key concepts of organization structure are listed as below:

a) **Hierarchy of Authority:** This refers to the distribution of authority among organizational positions and authority grants the position holder certain rights including right to give direction to others and the right to punish and reward.

b) **Division of Labor:** This refers to the distribution of responsibilities and the way in which activities are divided up and assigned to different members of the organization is considered to be an element of the social structure.

c) **Span of Control:** This refers to the total number of subordinates over whom a manager has authority

d) **Specialization:** This refers to the number of specialities performed within the organization.

e) **Standardization:** It refers to the existence of procedures for regularly recurring events or activities

f) **Formalization:** This refers to the extent to which rules, procedures, and communications are written down

g) **Centralization:** This refers to the concentration of authority to make decision.

h) **Complexity:** This refers to both vertical differentiation and horizontal differentiation. Vertical differentiation: outlines number of hierarchical levels; horizontal differentiation highlights the number of units within the organization (e.g departments, divisions) Organizations can be structured as relatively rigid, formalized systems or as relatively loose, flexible systems. Thus the structure of the organizations can range on a continuum of high rigidity to high flexibility. There are two broad categories of organization: i) Mechanistic form of organization ii) Organic form of Organization

MECHANISTIC FORM OF ORGANIZATION

It is characterized by high levels of complexity, formalization and centralization. A highly mechanistic system is characterized by centralized decision making at the top, a rigid hierarchy of authority, well but narrowly defined job responsibilities especially at lower levels, and extensive rules and regulations which are explicitly make known to employees through written documents. In mechanistic organization, labor is divided and subdivided into many highly specialized tasks (high complexity), workers are granted limited discretion in performing theirs tasks and rules and procedures are carefully defined (high formalization); and there is limited participation in decision making which tends to be conducted at the highest levels of management high centralization.

ORGANIC FORM OF ORGANIZATION

A highly organic system is characterized by decentralized decision-making which allows people directly involved with the job to make their own decisions, very few levels in the hierarchy with flexible authority and reporting patters, loosely defined job responsibilities for members, and very few written rules and regulations. It is relatively simple, informal and decentralized. Compared with mechanistic organizations, the employees in organic organizations, such as design firms or research labs, tend to be more generalist in their orientation.

JOBS AND TASKS

Job refers to the sum total of an individual's assignment at the workplace. Tasks refer to the various activities that need to be performed to get the job done. The nature of tasks, it's executives by various individuals, nature of interdependence and inter-relatedness, group activities etc have implication for organizational effectiveness. Thus the jobs and tasks have to be designed and managed properly.

Core Job Characteristics: There are five job characteristics which are central to providing potential motivation to workers. They are: Skill variety, Task identity, Task significance, Autonomy, and Feedback from the job itself.

i) **Task Variety:** This denotes the extent to which any particularly job utilizes a range of skills, abilities and talents of the employees. If the number of different skills is used by the employee on the job, the job will provide challenge and growth experience to the workers.

ii) **Task Identity:** This indicates the extent to which the job involves a 'whole' and identifiable piece of work. If the job involves the whole components (eg – painting a portrait), then the individual can identify with the ultimate creation turned out by him and derive pride and satisfaction from having done a good job.

iii) **Task significance:** This refers to the meaningfulness or significance of the impact that a job has on the lives of others – both inside and outside of the organization. If what one does has an impact on the well being of others, the job will become psychologically rewarding to the person who performs it.

iv) **Autonomy:** This refers to the extent to which the job provides an employee the freedom, independent and discretion to schedule work and make decision and formulate the procedures to get the job done without interference from others. The greater the degree of autonomy, the more the person doing the job feels in control.

v) **Feedback from the Job itself:** This indicates the extent to which the person who is working on the job can assess whether they are doing things right or wrong even as they are performing the job. That is, the job itself is stimulating one and enjoyable.

Job Design: Jobs can be designed to range from highly simple to highly complex tasks in terms of the use of the workers skill. Some of the job design options are as follows:

i) Job Simplification: The jobs are broken down into very small parts as in the assembly line operations where a fragmented task is repeatedly done over and over again by the same individual.

ii) Job Rotation: This involves moving employees among different tasks over a period of time. Management does not have to bother with combining tasks, but at the same time, the workers do not get bored with doing one simple task over several years. The employee is periodically rotated from one job to another within the work setting

iii) Job Enlargement: This involves simply adding more tasks to the job so that the workers have a variety of simple tasks to perform rather than doing just one task repetitively. Two or more tasks are combined and the individual does the combined tasks altogether.

iv) Job Enrichment: This offers a greater challenge to the workers, because it requires the use of variety of skills possessed by them. This involves building in motivating factors into the job, giving the workers more responsibility and control over work, and offering learning opportunities for the individual on the job.

TECHNOLOGY

Organizations have technologies for transforming inputs and outputs. These technologies consist of physical objects, activities and process, knowledge, all of which are brought to bear on raw materials labor and capital inputs during a transformation process. The core-technology is that set of productive components most directly associated with the transformation process, for example, production or assembly line in manufacturing firm. Technology provides the physical and economic resources with which people work. They cannot accomplish much with their bare hands, so they build buildings, design machines, create work processes and assemble resources. The technology that results has a significant influence on working relationships. An assembly line is not the same as a research laboratory, and a steel mill does not have the same working conditions as a hospital. The great benefit of technology is that it allows people to do more and better work, but it also restricts people in various ways. It has costs as well as benefits.

CLASSIFICATION OF TECHNOLOGY

Thomson classifies technology into three categories: Long-linked technology, Mediating Technology and Intensive Technology.

- i) **Long linked Technology:** In this, tasks are broken into a number of sequential and interdependent steps, where the outputs of one unit become the input of the next. (eg. Assembly line) this facilitates to have high volume of output and efficiency. This technology calls for mechanistic structures with high levels of specialization, standardization and formalization.
- ii) **Mediating Technology:** This links different parties who need to be brought together in a direct or indirect way (eg. Banks – use mediating technology to lend money to borrowers by taking money from depositors)
- iii) **Intensive Technology:** It is used when a group of specialists are brought together to solve complex problems using a variety of technologies (eg. Hospital – parties are treated with the help of experts drawn from different fields of specialization). Coordination of the different activities is achieved in the system primarily through mutual adjustment among those engaged in solving the problem in the different units. Organic structures would fit in this system using intensive technology.

ENVIRONMENT

All the organizations operate within an external environment. A single organization does not exist alone. It is part of a larger system that contains thousand of other elements. All these mutually influence each other in a complex system that becomes the life style of the people. Individual organization, such as a factory or school cannot escape from being influenced by this external environment. It influences the attitudes of people, affects working conditions, and provides competition for resources and power.

Every organization interacts with other members of its environment. The interactions allow the organization to acquire raw material, hire employees, secure capital, obtain knowledge, and build, lease or buy facilities and equipment. Since the organization process a product or service for consumption by the environment, it will also interact with its customers. Other

environmental actions, who regulate or oversee these exchanges, interact with the organization as well (distributors, advertising agencies, trade associations, government of the countries in which business is conducted)

TWO DISTINCT SETS OF ENVIRONMENT:

i) **Specific Environment:** This includes the suppliers, customers, competitors, governments' agencies, employees, unions, political parties etc.

ii) **General Environment:** It includes the economic, political, cultural, technological and social factors in which the organization embedded. Organizations are embedded in an environment within which they operate. Some of the external factors may be completely beyond the control of the organization to change, such as the cultural, social or economic, or governmental aspects. However, many of the other factors such as sizing up the market, being in tune with the technological changes takes place, being a step ahead of competition, or stocking up and buffering supplies when certain materials are likely to be in short supply, are all within the control of the organization. Effectively managing these situations, however, requires constant and close vigilance, adaptability to changes, and being able to manage problematical situations through good decisions making. Those organizations which are proactive (that is, Watchful and take action before crisis situations occur) and can manage their external environment are more effective than those that are reactive (that is, caught off guard and wake up after facing the crises situation) and are unable to cope effectively.

Fit between Environment and Structure: Firms, facing a fast changing or turbulent external environment, were very effective when they had more organic structures which provided flexibility for quick changes to be make within the internal environment of the system. Similarly, firms which operated in a relatively stable external environment were very effective when they had more mechanistic structures. This mechanistic structure allowed the system to operate in a predictable manner since authority, responsibility, procedures, and rules were clearly specified.

BASIC APPROACHES OF ORGANIZATIONAL BEHAVIOR

i) **An Interdisciplinary Approach:** It is integrating many disciplines. It integrates social sciences and other disciplines that can contribute to the Organizational Behavior. It draws from

these disciplines any ideas that will improve the relationships between people and organization. Its interdisciplinary nature is similar to that of medicine, which applies physical, biological and social science into a workable medical practice. Organizations must have people, and people working toward goals must have organizations, so it is desirable to treat the two as a working unit.

ii) **Scientific Management Approach:** The fundamental concern of the scientific management school was to increase the efficiency of the worker basically through good job design and appropriate training of the workers. Taylor is the father of the scientific management movement and he developed many ideas to increase organizational efficiency. Taylor showed that through proper job design, worker selection, employee training and incentives, productivity can be increased. The scientific management school advocated that efficiency can be attained by finding the right methods to get the job done, through specialization on the job, by planning and scheduling, by using standard operating mechanisms, establishing standard times to do the job, by proper selection and training of personnel and through wage incentives.

iii) **A Human Resources (Supportive) Approach:** It is a developmental approach concerned with the growth and development of people toward higher levels of competency, creativity and fulfillment, because people are the central resource in any organizations and any society. It helps people grow in self-control and responsibility and then it tries to create a climate in which all employees may contribute to the limits of their improved abilities. It is assumed that expanded capabilities and opportunities for people will lead directly to improvements in operating effectiveness. Work satisfaction will be a direct result when employees make fuller use of their capabilities. Essentially, the human resources approach means that better people achieve better results.

iv) **A Contingency Approach:** Traditional management relies on one basic principle – there is one best way of managing things and these things can be applied across the board in all the instances. The situational effect will be totally ignored in this traditional management. Situations are much more complex than first perceived and the different variables may require different behavior which means that different environments required different behavior for effectiveness. Each situation must be analyzed carefully to determine the significant variables that exist in

order to establish the kinds of practices that will be more effective. Contingency theorist argues that the external environment and several aspects of the internal environment govern the structure of the organization and the process of management. Effective management will vary in different situations depending on the individual and groups in the organization, the nature of jobs, technology, the type of environment facing the organization and its structure. For example, if the employees are highly matured and willing to take more responsibility, the managers can follow delegating style and give full freedom to their employees. If the employees are not so matured and avoid taking any responsibility, the managers must follow directing style. Depending upon the situation, that is, employees level of maturity, managers will adopt different style of leadership to ensure more successful results.

v) **A Systems Approach:** This implies that organization consists of many inter related and inter dependent elements affecting one another in order to achieve the overall results. Conceptually a system implies that there are a multitude of variables in organization and that each of them affects all the others in complex relationships. An event that appears to affect one individual or one department actually may have significant influences elsewhere in the organization. Systems theorists describe the organization as “open to its external environment”, receiving certain inputs from the environment such as human resources, raw materials, etc, and engaging in various operations to transform those raw materials into a finished products and finally turning out the “outputs” in its final form to be sent to the environment. The organization, since it is open to the environment, also receives feedback from the environment and takes corrective action as necessary. This input-transformation process-output model with the feedback mechanism can be illustrated through a simple example.

GOOD ADVISER AND GOOD ADMINISTRATOR QUALITIES FROM PERIYAPURANAM

ADVISER

The business advisor is an important part of the business organization that provides superior suggestions and recommendations for amplifying the earnings and financial gains of the organization. He holds a great responsibility of changing the business routine of the organization. He is a professional who possesses a broad knowledge about the workings of a productive organization.

THE QUALITIES OF A GOOD ADVISER

At times, making decisions on your own proves to be too taxing, and turning to an adviser can prove a wise choice. With the help of an adviser, you can make decisions with more confidence. It is particularly smart if the decision you are seeking to make is one that requires expertise that you do not possess; the adviser can use his knowledge and experience to help you make a more informed decision. While the exact characteristics an adviser should possess vary depending on the topic on which the individual will be advising, some qualities are characteristic of good advisers.

TRUSTWORTHINESS

In many cases, before an adviser can help you make a decision, you must share with her information of a personal nature. Because you need to share this information, it is best if the adviser is trustworthy. If the adviser is not someone you can trust, you may hold back, making the advice she gives you potentially less useful.

KNOWLEDGE

It is often beneficial if the individual, advising you possesses a strong base of knowledge. This is particularly beneficial if the individual provides advice regarding complex matters, such as money related issues. If the adviser possesses knowledge that the advisee doesn't, he can allow the individual whom he is advising to benefit from his knowledge.

COMMUNICATION SKILLS

To effectively communicate their advice, advisers must have strong communication skills. These communication skills should include the ability to both listen and speak. If the individual is not skilled at listening, she won't be able to obtain the information she requires to give advice to the advisee. Similarly, if the individual is not skilled in speaking, she won't be able to verbally communicate her advice with much success.

COMPASSION

Sometimes, the topics on which advisers are giving advice are emotional in nature. When an adviser is going to speak about topics that are tied to human emotions, it will be beneficial if

he is compassionate. If he lacks compassion, he may not be able to effectively present the emotionally charged advice in a manner that the advisee can appreciate.

OPTIMISM

While not entirely requisite, optimism is a useful trait for an adviser to possess. If an adviser is optimistic, she can more likely make the individuals she is advising feel good during the advice giving process. This ability to put individuals at ease and see the bright side in potentially difficult situations can make the adviser enjoyable to be around and potentially more desirable to those seeking advice.

ROLE OF FAMILY FIRM ADVISORS

Family firm advisors have expertise and skills that can significantly contribute to the long-term success of family-owned and/or family-managed enterprises. However, as noted by Strike²²⁹ (2012), so far there has been very little research attention focused on these advisors and the services they provide. In the early days of Family Business Review (FBR), many advisors contributed articles describing their practice in an effort to share knowledge and improve their collective ability to provide helpful services for clients (Sharma, Chrisman, & Gersick²³⁰, 2012). In fact, providing assistance to advisors in understanding family firms was one of the many reasons cited for FBR's creation in the first issue: "Hence, lawyers and accountants as well as business consultants and family therapists are seeking to learn more effective ways of helping their clients" (Lansberg, Perrow, & Rogolsky²³¹, 1988,). Strike reports in her thorough and insightful review on family firm advising:

In the first article of this issue, Davis²³² et al. (2013) address how an advisor's goal orientation affects his or her ability to generate high quality feedback from clients in order to adapt and innovative advising behavior to appropriately guide the client. The authors surveyed

²²⁹ Strike, V. (2012). Advising the family firm: Review the past to build the future. *Family Business Review*, 25, 156-177.

²³⁰ Sharma, P., Chrisman, J. J., & Gersick, K. E. (2012). 25 years of Family Business Review: Reflections on the past and perspectives for the future. *Family Business Review*, 25, 5-15.

²³¹ Lansberg, I., Perrow, E., & Rogolsky, S. (1998). Editor's notes. *Family Business Review*, 1, 1-8.

²³² Davis, W.D., Dibrell, C., Craig, J. C., & Green, J. (2013). The effects of goal orientation and client feedback on the adaptive behaviors of family enterprise advisors. *Family Business Review*, 26, 215-234.

314 advisors affiliated with the FFI, including family enterprise advisors, family wealth advisors, and wealth consultants. Advisors' goal orientation relates to how advisors demonstrate ability in achievement settings, such as providing guidance to a client. Goal orientation consists of three types: "learning," "proving," and "avoidance" orientations. Advisors with a learning orientation are those who believe that increased effort can result in greater learning and ability. Proving orientation and avoidance orientation individuals assume that personal ability is stable and unchanging. As the advisors are often required to adapt quickly to client needs and the changing dynamics of the client's firm, a goal orientation that solicits needed feedback is valuable. Feedback quality measures how well the feedback provided from the client helps the advisor better understand his or her performance and how to improve performance. Advisors to family firms must be highly creative in problem solving and achieving goals for the client. Personal bricolage measures how effectively advisors were able to combine existing resources to reach solutions. Individual innovative behavior measures how well advisors introduced new ideas and procedures for their client. The authors found that advisors with a learning orientation were able to increase feedback quality from clients, whereas those with a proving orientation yielded reduced client feedback. The learning orientation of the advisor, in the presence of quality feedback, leads to increased personal bricolage and innovative behaviors of the advisor. Alternatively, a proving orientation, even in the presence of quality feedback, resulted in reduced advisor personal bricolage and innovative behaviors. Given that family firm advisors work in complex firms, coupled often with complex family issues, advisors must be able to solicit client feedback and provide adaptive solutions. This study demonstrates that those advisors with a learning orientation are more likely to do so than advisors with either a proving or avoidance orientation. These results demonstrate that some advisors at least those with a learning orientation are able to self-manage in creative ways to reconfigure and recombine their available resources to provide innovative solutions to clients. The authors conclude by offering a prescriptive model of desired advisors' approaches depending on the degree of task complexity and the amount of openness of the family firm client.

Next, Salvato and Corbetta²³³ (2013) investigate how the advisors can improve the process of succession by taking a strong role in mentoring the next generation leadership. Their article is titled “Transitional Leadership of Advisors as a Facilitator of Successors’ Leadership Construction,” and we see that this new look at succession highlights important new insights. As the authors state, the “form of temporary shared leadership” identified has previously not been “reported in either family business succession or leadership literatures”. Yet it is clear that this temporary shared leadership could be so very effective in preparing the next generation for their future leadership role. Through their indepth qualitative interviews with family firm advisors as well as “senior” and “junior” firm leaders, the authors have shown us not only how important such a temporary shared leadership can be to the success of the junior leader but also how the firm can benefit as a result. Interestingly, one of the key activities the advisor must plan for undertake is the staged withdrawal of his or her mentoring support, because junior leaders must move forward to their full leadership positions. By focusing attention on this special role that family firm advisors can play, we see that Salvato and Corbetta make an important contribution to our understanding of the potentially holistic relationship between advisors, successors, and family firms. This conceptualization of dynamic relationships and the simultaneous development of all dimensions of a family firm provide a foundation that we believe will hold significant potential for understanding the succession process.

In the third article, Su and Dou²³⁴ (2013) offer an interesting and important look into the effectiveness of multidisciplinary teams of family firm advisors, from the perspective of the advisors. Their article, titled “How Does Knowledge Sharing Among Advisors from Different Disciplines Affect the Quality of the Services Provided to the Family Business Client? An Investigation from the Family Business Advisor’s Perspective,” is based on qualitative data from interviews with advisors who work in such interdisciplinary teams. These advisors believe that the quality of services provided through a teamwork approach is far superior to services provided by independent professionals. The authors suggest that service quality is improved through the

²³³ Salvato, C., & Corbetta, G. (2013). Transitional leadership of advisors as a facilitator of successors’ leadership Construction. *Family Business Review*, 26, 235-254.

²³⁴ Su, E., & Dou, J. (2013). How does knowledge sharing among advisors from different disciplines affect the quality of the services provided to the family business client? An investigation from the family business advisor’s perspective, *Family Business Review*, 26, 256-270.

following actions: (a) improving the accuracy of issue identification, (b) achieving systematic analysis of the issue, (c) arriving at an integrated total solution, and (d) increasing the credibility of the solution provided. Their study provides an important first step in opening up the question of whether (and how) interdisciplinary teams of advisors can be valuable for family firms. By shedding light on the mechanisms that advisors see as critical to improving their advisory role, the stage is set for further research that investigates this important question from other perspectives.

In their article titled, “Do I Need to Use an Accountant? The Growth and Survival Benefits to Family SMEs,” Barbera and Hasso²³⁵ (2013) investigate whether the use of an external accountant in family small and medium-sized enterprises (less than 200 employees) increases the likelihood of firm sales growth and survivability, and if the external accountants are used, whether strategic planning processes increase the likelihood of firm sales growth and survivability. This article builds on growing interest in the nature of accounting in family firms (Salvato & Moores²³⁶, 2010). The authors used longitudinal data from the Australian Bureau of Statistics’ Business Longitudinal Survey, which allowed the performance variables of sales growth and survivability to be lagged in order to capture the time-delayed effect of the study variables. The study results show the positive impact of family firm advisors on family firms: the utilization of external accountants decreased the likelihood of firm failure; the utilization of highly embedded accountants (those advisors who provided frequent advice) improved sales growth of family firms and decreased the likelihood of failure; and the utilization of highly embedded accountants, while also using a documented, formal strategic planning process, led to increased sales growth. On the whole, when family firms in the sample used a highly embedded advisor, both sales growth and survival benefits were found.

STORY OF KULACCHIRAI NAYANAR

²³⁵ Barbera, F., & Hasso, T. (2013). Do we need to use an accountant? The sales growth and survival benefits to family SMEs, *Family Business Review*, 26, 271-292.

²³⁶ Salvato, C., & Moores, K. (2010). Research on accounting in family firms: Past accomplishments and future challenges. *Family Business Review*, 23, 193-215.

Kulacchirai Nayanar was the leader as well as the supporter of the people. To him adoration of Siva Bhaktas was equal to adoration of Lord Siva Himself. He saw no difference between Siva Bhaktas and Siva. He was the Prime Minister of the Pandyan king. Yet, he regarded himself as the slave of Siva Bhaktas. He was the richest man in the place: yet, to him wealth was only dust. Nothing belonged to him: it was the property of Siva Bhaktas. Even Sambandhar extolled his virtuous qualities in a song. Nayanar was an able soldier and



administrator. Yet, his mind was ever absorbed in the Lord. He helped the queen in stemming the tide of the evil influence of Jainism. Nayanar invited Sambandhar to Madurai to fight this evil influence. The Jains set fire to Sambandhar's camp. Sambandhar sang a song. The fire was extinguished. The Pandyan king had high fever,

which the Jains could not cure, but which was cured by the sacred ash which Sambandhar applied on him. Sambandhar argued with the Jains and defeated them. Kulacchirai sent the defeated Jains to the gallows. He served the Siva Bhaktas and finally attained Siva's Abode.

DISCUSSIONS

Kulacchirai Nayanar

Ki.Va.Jagannathan²³⁷, A.S.Gnasambantham²³⁸, Thiru Muruga Kirupanatha Vaariyar²³⁹, Durga Doss²⁴⁰ say about Kulacchirai Nayanar in periyapuranam. From this reference the

²³⁷ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.109

²³⁸ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²³⁹ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.358

researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

□□□□□□□□ □□□□□□ □□ □□□□□□ □□□□ 1696-1
□□□□□□ □□□ □□□□ □□□□ □□□□ 1696-2

*The leader of the great town was he, hailed
By Van-Tondar as peerless Peru Nampi;*

This line describes the kulachirai nayanar as a good leader and minister of the town.

□□□□□□□□ □□ □□□□□□ □□□□□ □□□□□□ 1697-1

As devotees are to Siva dear, he would fall

□□□□□□ □□□□ □□□□□□□□ □□□□□□ 1698-1
□□□□□□ □□□□□□ □□□□□□□□ □□□□□□ 1698-2

*Be they of four marked varnas or those
that swerved from their way; if they be endowed*

□□□□ □□□□□□ □□□□□□□□ □□□□□□ 1699-1
□□□□□ □□□□□□ □□□□□□ □□□□□□ 1699-2

*May the world hail them for their virtue or condemn them
for their endless evil; if they be the servitors*

These lines describe the qualities kulachirainayanar and him with the knowledge, truth worthiness and good behavior.

□□□□ □□□□□□ □□□□□ □□□□□□□□ 1700-1

A whole throng of pious might visit him

□□□□ □□ □□□□□□□□□□□□ □□□□ □□□□□□ 1702-1

Such was his righteousness; he was superior to all

□□ □□□ □□□ □□□□□ □□ □□□□□□□□ 1703-3
□□ □□□□□□□□ □□□□□ □□□□□□ □□□□□□ 1703-4

*Of endless glory; he was an annihilator of foes;
He was firm-poised in the way of deliverance.*

□□□□□□□□ □□□□□□□□ □□□□ □□□□□□□□ 1704-1

To averruncate the falsity of the Samanas of ill-repute

These lines describe the qualities kulachirainayanar and his advisor quality, truth worthiness, knowledge, compassion, experience, optimism lies.

From this study, the researcher mentioned Advisor role is more important in a company as well as in family. An advisor takes up different roles. The researcher indicate that qualities like truth worthiness, knowledge, compassion, experience, optimism lies with an advisor and this plays a vital role.

When going through the review in this relevant topic, an author by the name Strike has mentioned that the importance of advisor role is to share knowledge and to improve the collective ability to provide helpful service for the clients. Superior suggestions and recommendations for amplifying the earnings and financial gains of the organization He holds a great responsibility of changing the business routine of the organization. He is a professional who possesses a broad knowledge about the workings of a productive organization. The authors Davis et al. (2013), Salvato and Corbetta (2013) and Su and Dou (2013) address how an advisor's goal orientation affects his or her ability to generate high quality feedback from clients in order to adapt and innovative advising behavior to appropriately guide the client

Author David has told that an advisor with learning orientation will increase the feedback qualities of the clients. They can provide advice based on the feedback and are helpful to the clients and salvato has clearly mentioned about the role of an advisor. Sew has stated that improving the accuracy of issue identification, achieving systematic analysis of the issue, arriving at an integrated total solution, increasing the credibility of solution provided andso as a role of an advisor All the above mentioned authors explained about advisory roles.

Kulacchirai Nayanar had these advisory qualities naturally. He is a minister in a king's empire. He had truthworthiness and was very truthful in his minister's court. When pandian

kingdom is under problem, he used his knowledge and strategical thinking and he helped the king and the queen because of his advisory knowledge the pandian kingdom ruling was restored and the king was also got free of disease. In this study, he played three different advisory roles, one for the family, for the organization and for the nation's wellbeing. His life history makes us realize the importance of advisory role for organization development.

From this story Kulacchirai Nayanar lived the life of the leader as well as the supporter of the people. To him adoration of Siva Bhaktas was equal to adoration of Lord Siva Himself. He was the Prime Minister of the Pandyan king. Yet, his mind was ever absorbed in the Lord. He helped the queen in stemming the tide of the evil influence of Jainism. From this statement Kulacchirai nayanar played a good role as leader and as well as an adviser.

Even Sambandhar extolled his virtuous qualities in a song and the song tell kulacchirai nayanar qualities Trustworthiness, Knowledge, Communication Skills, Compassion, Optimism. Kulacchirai nayanar use his knowledge and experience to help queen make a more informed decision. Advisors can improve the process of succession by taking a strong role in mentoring the next generation leadership.

Therefore, Kulacchirai Nayanar story which deals the decision making of advisor and administrators role has been revealed.

BEHAVIOR MODIFICATION CONCEPT FROM PERIYAPURANAM

BEHAVIOR MODIFICATION

Behavior modification is the application of experimentally established principles of behavior to problems of behavior. Currently, it draws most heavily from studies, not theories, in the areas of learning and motivation, although behavior modification is not restricted to these areas. When used in settings that are primarily seen as clinical, behavior modification is often called behavior therapy or conditioning therapy. Behavior modification is sometimes equated with applied operant conditioning, which is just a part of behavior modification and more accurately called experimental analysis of behavior.

Behavior modification is experimentally based. The assumption of psychology is that there is a set of laws that describes factors which affect a person's behavior. If a person's behavior is changed, regardless of what the procedure is called (e.g., behavior modification, analysis, influence, non directive counseling), the change must be based on these laws. And the closer the treatment procedure comes to using these laws, the more effective it is. It is not known exactly what these basic laws are, but the experimental psychologist believes that the information from experimental studies is the best approximation we have at present. The practice of behavior modification includes the technology of applying these principles to human problems. (Note that behavior modification is more a technology than a philosophy of the nature of human beings.) As various change procedures are developed, they too are experimentally studied in terms of such questions as how effective are different-approaches for different problems and how can a specific procedure be improved. Therefore, behavior modification is continually evolving and improving. This book is intended to give the reader a brief conceptual overview of the whole field of behavior modification. Therefore, it is not possible or desirable to review all the related experimental research. However, I have included many references so the readers may be directed to that research literature they wish to inspect in more detail²⁴¹.

LEARNING AND MOTIVATION

Among the many factors that influence human behavior are genetic variables, physiological abnormalities, nutrition, and electromagnetic radiation. Treatment of some problems may thus involve changing the person's diet or removing a brain tumor. Other physiological factors such as genetic predispositions for some forms of schizophrenia, abnormally reactive nervous systems, biochemical imbalances in the brain, and mental retardation generally cannot be directly treated at present. Hence, they must be considered part of the "personality" of the person and seen as givens or constraints for whatever change procedures are applicable. Behavior modification may not be able to eliminate the retardation, but it can help the retarded person lead the most fulfilling life possible. Similarly, many problems that before were primarily treated by purely medical approaches are now seen to be best treated by coupling the medical approach with behavior modification.

²⁴¹ *The Myths of Behavior Mod in Organizations* ACAD MANAGE REV October 1, 1977 2:4 543-553

However, when one looks at the range of psychological problems, such as those at the beginning of this chapter, one finds that the major variables responsible for the majority of most problems are variables related to learning and motivation. In some cases, this involves behaviors that were learned at one time or situation, but are considered undesirable at another time or place. Small children may be knocked down a few times by large dogs and develop a fear of dogs. If this fear persists into adulthood, persons with the fear may wish to rid themselves of it. People who began smoking cigarettes as teenagers for social approval may find several years later that they have learned a complex smoking habit which is difficult to eliminate for more than a short period of time. On the other hand, many problems involve behaviors that the person has not learned, but needs to learn, such as how to study, relax, handle anxiety, or be more assertive. Behavior modification then draws strongly on learning and motivation, and much of the practice consists of helping people reduce undesired learned behaviors and learn new desired behaviors.

There are a number of advantages to a learning motivation based model. One is that the constructs are relatively “clean”; they are well defined with a minimum of excess meaning and associations. This facilitates an objective understanding of behavior. A second advantage is that learning and motivation, perhaps more than any other model, suggest complex interrelationships of the various constructs in a way useful in understanding and treating human problems that involve complex interweaving of many behaviors.

ADVANTAGES IN USING BEHAVIOR MODIFICATION IN THE WORKPLACE

A rudimentary definition of behavior modification is encouraging others to behave the way you want, while discouraging the kind of behavior you don't want. The workplace is the ideal setting to examine behavior modification, because it occurs in practically all workplace interactions, whether employee-employee relationships, manager-employee relationships or employer-employee relationships. Behavior modification in the workplace is ideal for it produces more satisfied workers and increases employers' profitability.²⁴²

²⁴² Behavior Modification in Management: A Review and Critique, The Academy of Management Journal Vol. 17, No. 3 (Sep., 1974), pp. 528-548

CORRECTIVE ACTION

Most companies have some form of disciplinary review process. Whether it's referred to as a progressive discipline policy, employee coaching or constructive feedback, and the desired outcomes are the same: fewer employee issues and better job performance. Workplace policies constitute the first step in behavior modification. Most employees' handbooks contain a description of the company's disciplinary policy and a set of guidelines, rules and policies to which the company expects employees to adhere. The consequences of behavior that runs afoul of company policy is explained in the handbook as well as in corrective action that supervisors carry out when they observe poor workplace behavior or poor job performance. Although too many workplace disciplinary policies perpetuate an adult-child relationship where an adult-adult relationship should exist instead, the end result is that discipline in the workplace modifies employee behavior.

POSITIVE REINFORCEMENT

The practice of positive reinforcement in the workplace also called the "carrot principle" is a form of behavior modification that rewards employees for strong job performance, embracing the workplace philosophy and, essentially, creating a more profitable and successful business. Employers who practice this form of behavior modification generally reward employees with monetary and non-monetary recognition. Positive reinforcement supported by non-monetary employee recognition in the form of job promotions or plum assignments is one of the most effective forms of motivation, according to management consultant and Professor Frederick W. Herzberg. Herzberg's two factor theory concerning workplace hygiene-motivation factors is actually a form of behavior modification. Employee recognition begets motivation which, in turn, is a form of positive reinforcement.

EXPECTANCY THEORY

Expectancy theory in the workplace is yet another form of behavior modification, albeit a complex forms. According to Yale professor Victor Vroom's expectancy theory, employees engage in certain behavior, because it produces a desirable outcome for employees, based on the

three components of expectancy theory: "expectancy, instrumentality and valance." For example, an employee may maintain perfect attendance because she expects some form of reward. The instrumentality is that her employer promises that employees with perfect attendance will receive a reward. Valance, the final component, refers to the type of reward the employee receives, such as a gift card, a choice parking space or some other token of appreciation in addition to acknowledgment for her achievement. Never mind that coming to work every day actually should be an expectation and not the basis for reward, expectancy theory in its truest form underlies behavior modification.

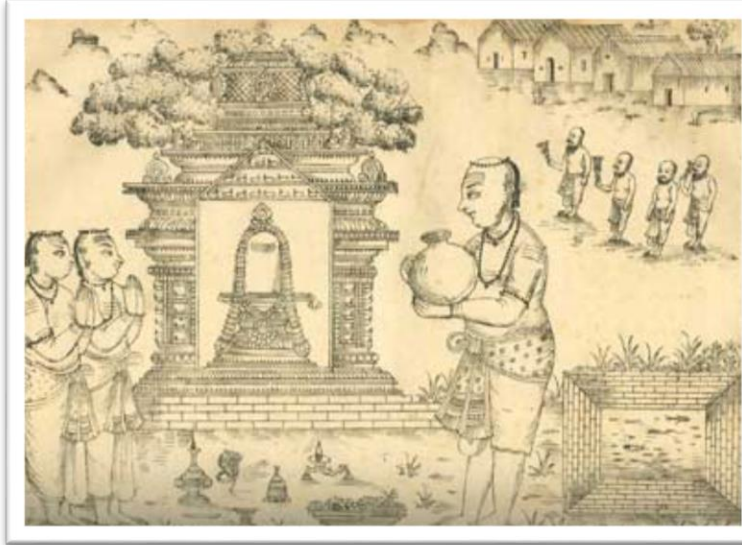
COMPENSATION AND BENEFITS

According to a study of more than 19,000 exit interviews conducted between 1999 and 2003, California's Saratoga Institute discovered that employees don't always cite compensation and benefits as the reasons they resign. They typically leave their jobs because of dissatisfaction that's based on workplace factors such as communication, ineffective leadership and lack of advancement opportunities. Nevertheless, compensation can be an effective form of behavior modification when employers connect performance to compensation in the form of salary and wage increases. Strong performance rewarded with annual raises and yearend bonuses are forms of behavior modification strengthened by an employer's compensation structure.²⁴³

NAMI NANDHI ADIGAL

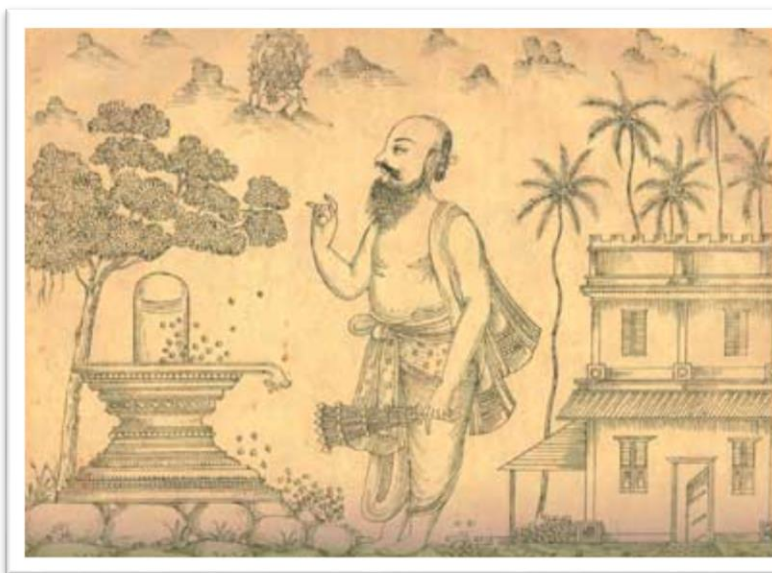
²⁴³ Organizational Behavior Management in the Private Sector: A Review of Empirical Research and Recommendations for Further Investigation *ACAD MANAGE REV* October 1, 1985 10:4 848-864

In Emaperur in the Chozha kingdom, there lived a saint called Nami Nandhi Adigal. Daily he used to go to Thiruvarur and worship Lord Siva, his sole refuge. One day, he felt an intense desire to light many lamps in the temple, which is an act highly extolled in the Siva



Agamas. So, Nandhi Adigal went to a near-by house and asked for ghee to light the lamps with. It was a Jain's house: and the Jain said scornfully: 'I have no ghee: if you are so eager, you may as well use water, instead.' Nandhi Adigal was filled with anguish to hear this. He went to the temple and prayed to the Lord. He heard a voice: 'Don't grieve. Bring water from the near-by tank and light the lamps with it.' With great joy Nandhi Adigal did so. Through the supreme grace of the Lord, all the lamps burned brightly! All the Jains were amazed to witness this miracle. Nandhi Adigal did so on several days continuously. By that time, people's faith in Jainism was lost through the miracles of Nandhi Adigal of Thiruvarur. People embraced Saivam. The Chozha king, hearing of Nandhi Adigal's greatness, appointed him as the head of

the temple. He used to celebrate the Panguni Uttaram festival on a grand scale.



SAKKIYA NAYANAR

He was totally disgusted with worldly life and wanted to attain Liberation. He sought the best way to get this. Due to false propaganda he feels a victim to Buddhistic influence.

He became a Buddhist, but it did not satisfy him for long. He was immediately attracted to

Saivam and was convinced that, whatever be the external appearance or conduct of one, if he had intense devotion to the Lord, he would attain Liberation. Though he did not give up his external appearance of a Buddhist, he adored Lord Siva. One day, as he was sitting in an open Siva temple and meditating on the Lingam, completely absorbed in the divine bliss, he self-forgetfully threw a stone at the Lingam. On the next day, he went to the temple again and recollected the previous day's action. He felt that it was the Lord's Will, to reveal the profound truth that He would accept anything offered by His Bhakta in devotion. He threw a stone that day too. That was his daily worship, without which he would not take his food! One day, when he was about to take his meal, he remembered that he had not done his usual Pooja and unmindful of the hunger, went to the temple and threw a stone with great devotion. The Lord appeared before him, blessed him and took him to Kailasa.

THANDI ADIGAL NAYANAR



In Thiruvavarur, in the Chozha kingdom, there was a pious Bhakta by name Thandi Adigal. He was born blind. But, he always repeated the Panchaksharam and visualised the Lord with his inner eyes. He would daily go to the temple, do circumambulation, and worship the Lord. There was

a tank on the western side of the temple which was surrounded by Jain dwellings. Thandi Adigal wanted to extend the area of the tank. But, how could he, a man born blind, do it? But, with a determination and complete faith in the Lord, he decided to do it. He erected a post inside the tank where it was to be dug and tied a rope to it. The other end of the rope was tied to the other post which was fixed on the bank. Then, guided by the rope, he would go to where the digging had to be done. He would dig with a spade, collect the earth in a basket and again with the help

of the rope, he would go to the bank and throw the earth away. The Jains were watching the blind man's miracle. They were jealous of his achievement, too. So, they wanted to disturb his faith. They put forward a cunning argument. 'You are blind and you cannot see. While digging, you are killing many insects which are a great sin. So, give up this foolish act.' Nayanar explained to them the sacredness of the work, which was highly pleasing to the Lord, and also that by His grace, he was sure no insect would be injured. He went on with work. The Jains were insulting in their behaviour now. They said: 'you were born blind: but now you are deaf, too. Even though we are giving you good counsel, you are not listening.' Nayanar replied: 'Oh ignorant people, what do you know of the Lord's glories? To me He is the sole refuge. I live only to serve Him. Do not mock at His grace. By His grace, if I regained my eye-sight and you lost yours, what will you do?' This reply greatly annoyed them: they snatched the spade and the basket from his hands. With a broken heart, Thandi Adigal went to the temple and expressed his grievances to the Lord. The Lord appeared in his dream that night and assured him of His help. He also appeared before the king in his dream and asked him to redress the grievances of Nayanar. The king summoned the Jains. Thandi Adigal was also there. The king addressed Thandi: 'Oh devotee, you said that by God's grace you could get your eye-sight back and the Jains would lose theirs. Prove this.' Thandi Adigal said: 'Lord Siva is the real God. He is my sole refuge and prop. I am only His slave. If this is true, let me regain my eye-sight and let the Jains lose theirs.' He then uttered the Panchaksharam and went into the tank. When he came out, his eye-sight had been restored and at the same time, the Jains lost their eye sight. All were amazed at this. The king banished the Jains from his kingdom and restored people's faith in the Lord. Thandi Adigal attained God realization.

DISCUSSION

Nami Nandhi Adigal Nayanar

Ki.Va.Jagannathan²⁴⁴, A.S.Gnasambantham²⁴⁵, Thiru Muruga Kirupanatha Vaariyar²⁴⁶, Durga Doss²⁴⁷ say about Nami Nandhi Adigal Nayanar in periyapuram. From this reference

²⁴⁴ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.132

²⁴⁵ A.S.Gnasambantham, Periyapuram oor aavu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு 1875-2

*“Lamps are a needless excess for the Lord
Who sports the fire in the palm of his hand;*

சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு 1878-3
சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு 1878-4

*Took water by dipping, reached the temple,
Poured over the twisted wicks and into the lamp-bowls
The water, to the wonderment
Of the men of this sea-girt earth.*

சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு 1879-3
சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு சொல்லு 1879-4

*Brooded evil and spoke blasphemously,
It great joy he lit the lamps by the Lord's grace.
He caused them to burn with water
And the whole country witnessed this.*

These lines describe the behavior modification qualities of naminandhi adigal nayanar without gee he Took water by dipping, reached the temple, Poured over the twisted wicks and into the lamp-bowls He caused them to burn with water And the whole country witnessed this.

Sakkiya Nayanar

Ki.Va.Jagannathan²⁴⁸, A.S.Gnasambantham²⁴⁹, Thiru Muruga Kirupanatha Vaariyar²⁵⁰, Durga Doss²⁵¹ say about Sakkiya Nayanar in periyapuranam. From this reference the researcher

²⁴⁶ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.407

²⁴⁷ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.363

²⁴⁸ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.14

²⁴⁹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

செய்யுள் எண்: 3636-3

*He pelted stones at Siva linga and gained
The sacred feet that do away with all flaws;*

செய்யுள் எண்: 3649-1

Even pelting was deemed as loving to the Lord;

செய்யுள் எண்: 3651-1

*He picked up a stone and came running
Forsaking his desire to eat and fear-struck,*

These lines describe the behavior modification qualities of Sakkiya nayanar without flowers He pelted stones at Siva linga and gained the sacred feet that do away with all flaws He picked up a stone and came running it turns as the flower.

Thandi Adigal Nayanar

Ki.Va.Jagannathan²⁵², A.S.Gnasambantham²⁵³, Thiru Muruga Kirupanatha Vaariyar²⁵⁴, Durga Doss²⁵⁵ say about Thandi Adigal Nayanar in periyapuramam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous

²⁵⁰ Thirumuruga kirupanantha vaariyar swamigal, Periyapuramam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.544

²⁵¹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.483

²⁵² Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.7

²⁵³ A.S.Gnasambantham, Periyapuramam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁵⁴ Thirumuruga kirupanantha vaariyar swamigal, Periyapuramam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.529

²⁵⁵ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.475

"O you of mutable plight! If losing light,

$$H = \frac{1}{2}(\dot{\phi}^2 + \dot{\chi}^2) - f(\phi)\psi - g(\chi)\psi$$
[illegible]

that describe the factors which affect a person's behavior. If a person's behavior is changed, regardless of what the procedure is called behavior modification.

The Nami Nandhi Adigal puranam says, he act highly extolled in the Siva Agamas. So, nami Nandhi Adigal went to a nearby house and asked for ghee to light the lamps with. It was a Jain's house: and the Jain said scornfully: 'I have no ghee: if you are so eager, you may as well use water, instead.' Nandhi Adigal was filled with anguish to hear this. He went to the temple and prayed to the Lord. He heard a voice: 'Don't grieve. Bring water from the nearby tank and light the lamps with it.' With great joy Nandhi Adigal did so. Through the supreme grace of the Lord, all the lamps burned brightly!

Nami Nandhi Adigal's psychological thinking makes a thought The practice of positive reinforcement in the workplace also called the "carrot principle" is a form of behavior modification that rewards employees for strong job performance, embracing the workplace philosophy and, essentially, creating a more profitable and successful business. Nami nandhi adikal life and and his behavior make a positive performance

Therefore, Nami Nandhi Adigal's story which deals the Behaviour Modification concept has been revealed.

Next, Sakkiya Nayanar Puranam says that He became a Buddhist, but it did not satisfy him for long, so he converted to saivam. One day, as he was sitting in an open Siva temple and meditating on the Lingam, completely absorbed in the divine bliss, he self-forgetfully threw a stone at the Lingam. The next day, he went to the temple again and recollected the previous day's action. He felt that it was the Lord s Will, to reveal the profound truth that He would accept anything offered by His Bhakta in devotion. He threw a stone that day too. That was his daily worship, without which he would not take his food! One day, when he was about to take his meal, he remembered that he had not done his usual Pooja and unmindful of the hunger, went to the temple and threw a stone with great devotion.

In the Hindu religion, every people do pooja with the flowers only every pray god and threw a flowers but sakkiya nayar threw stones only but god Siva accept the stones as a flower.

Therefore, Saint Sakkiya Nayanar behavior changed but affects the pakthi. So the behavior modification concept has been touched on sakkiya nayanar puranam.

And Thandi Adigal nayanar puranam says, he was a blind but, he always repeated the Panchaksharam and visualised the Lord with his inner eyes. He would daily go to the temple, do circumambulation, and worship the Lord. Every people with eyes but without god faith but thandi adigal with the power of god

Thandi Adigal wanted to extend the area of the tank without eyes but, how could he, a man born blind, do it? But, with a determination and complete faith in the Lord, he decided to do it. His behavior has changed positively. He created a post inside the tank where it was to be dug and tied a rope to it. The other end of the rope was tied to the other post which was fixed on the bank. Then, guided by the rope, he would go to where the digging had to be done.

His faith leads him with good way. The Jains were watching they wanted to disturb his faith. They put forward a cunning argument. 'You are blind and you cannot see. While digging, you are killing many insects which are a great sin. So, give up this foolish act' Nayanar explained to them the sacredness of the work, which was highly pleasing to the Lord, and also that by His grace, he was sure no insect would be injured. He went on with work. The Jains was insulting in their behavior now. They said: 'you were born blind: but now you are deaf, too. Even though we are giving you good counsel, you are not listening.' Nayanar replied: 'Oh ignorant people, what do you know of the Lord's glories? To me He is the sole refuge. Thandi Adigal went to the temple and expressed his grievances to the Lord. The Lord appeared in his dream that night and assured him of His help. He also appeared before the king in his dream and asked him to redress the grievances of Nayanar. The king summoned the Jains. Thandi Adigal was also there. The king addressed Thandi: 'Oh devotee, you said that by God's grace you could get your eye sight back and the Jains would lose theirs. Prove this.' Thandi Adigal said: 'Lord Siva is the real God. He is my sole refuge and prop. I am only His slave. If this is true, let me regain my eye sight and let the Jains lose theirs.' He then uttered the Panchaksharam and went into the tank. When he came out, his eye sight had been restored and at the same time, the Jains lost their eye sight. All were amazed at this.

In this story, without eyes Thandi Adigal does his workship with his faith and god's grace so his normal behavior changing will take great place in his life. Therefore in Thandi adikal's story shows the Behaviour Modification concept and it has been revealed.

Behavior modification concept has immerged few years back only. Behavior modification is the application of experimentally established principles of behavior to problems of behavior. Currently, it draws most heavily from ideas Not from theories in the area of learning, motivation and behavior. There are no existing theories for behavior modification and no studies are done in this area but still it played a vital role and there lies the importance of the study.

It is the duty of Naminandhi adikal to do pooja for lord Shiva and he light up ghee lamps for lord Shiva. In some situation, if ghee is not available, the change in his behavior and attitude, has given him a thought of lighting up lamp by using water. Usually, all use ghee to light up lamp; he is able to use water to light up lamp. This positive attitude and behavior change has made him to reach greater heights and gain an important place in the midst of 63 nayanmars.

In the same way, Sakkiyar did his prayer by throwing stones on lord shiva when flower is not available. Lord shiva accepted his devotion and converted all stones in to flowers.

Thandi adikal is blind. Though he is blind he wanted to depen the temple pond. In spite of his blindness, he attempted to depen the pond and do good service to lord. Because of his devotional work he got back his vision.

From the saints of the three nayanmars, we understand that positive change in behavior like doing devotional work in spite of blindness, When ghee, flower is not available their positive attitude made them to think of alternatives like water, stone .Their behavior modification has made them to be placed in the 63 nayanmars list, from this we could understand that behavior modification has brought positive results in their life

ORGANISATIONAL COMMITMENT CONCEPT FROM PERIYAPURANAM

ORGANIZATIONAL COMMITMENT

Be loyal to the company, and the company will be loyal to you, a credo emblematic of bygone era (Mowday, Porter, & Steers,²⁵⁶ 1982), obviously understates the complexity involved in a person's attitude toward and behavior within his or her employing organization. The term commitment means "engagement or involvement that restricts freedom of action" (Oxford Dictionary). The concept of commitment in the workplace remains a much researched topic and an intriguing trait of employee behavior. Studies, in this area, have also affected the conceptualization of commitment towards the job, occupation, the workgroup, representative employee bodies, and work it. Research, in this area, has stemmed primarily from the need to establish a relationship between antecedents of organizational commitment and organizational outcomes in order to create and sustain a committed workforce contributing positively towards organizational commitment.

The leading study to OC has been the three-dimensional approach proposed by Meyer and Allen (1984; 1997), which categorizes commitment into three distinctive scales, namely, affective, normative and continuance commitment. Although these concepts find their roots in earlier studies (Becker 1960, Porter, Steers, Mowday & Boulian, 1974) on organizational commitment and have contributed significantly to the development of the concept, yet the limitations of these studies have prevented the construct of OC to be developed holistically and diminished the predictive validity of the Organizational Commitment dimensions (Cohen, 2003; Ko, Price, & Mueller, 1997).

THE EARLY ERA: THE SIDE-BET APPROACH

²⁵⁶ Mowday, R. T., Porter, L. M., & Steers, R. M. (1982). *Employee-Organizational Linkage*. New York: Academic Press.

According to Becker's theory, the relationship between an employee and the organization is found on the behaviors bounded by a "contract" of economic gains. Employees are committed to the organization because they have some hidden vested investments or side-bets. These side-bets are valued by the individual because of the accrual of certain costs that render disengagement difficult. In fact, Becker's theory identifies organizational commitment as a major predictor of voluntary turnover. Even though the side-bet theory was abandoned as a leading proponent of organizational commitment concept, yet the influence of this approach is very evident in Meyer and Allen's Scale (1991), better acknowledged as the continuance of commitment.

THE MIDDLE ERA: THE PSYCHOLOGICAL ATTACHMENT APPROACH

In the Middle Affective Dependence period, the focus shifted from tangible side-bets to psychological connection developed towards the organization. This school of thought attempted to describe commitment as a combination of attitude and interest in economic gains from associating with the company. Employee retention was attributed not only to economic gains, but more so to affective influence. Porter and his followers hence define commitment as "the relative strength of an individual's identification with and involvement in a particular organization" (Mowday, Steers and Porter 1979; p.226).

Organizational Commitment, therefore, comprises of three components, namely, Strong Acceptance, Participation and Loyalty. It was even proposed that commitment was sometimes a better alternative construct to predict turnover intentions as opposed to job satisfaction. It is characterized by a belief in and strong acceptance of the company's values, norms and goals, the willingness to exert substantial effort for the well being and prosperity of the organization, and a resilient aspiration to serve the organization with loyalty and commitment (Mowday et al., 1979).

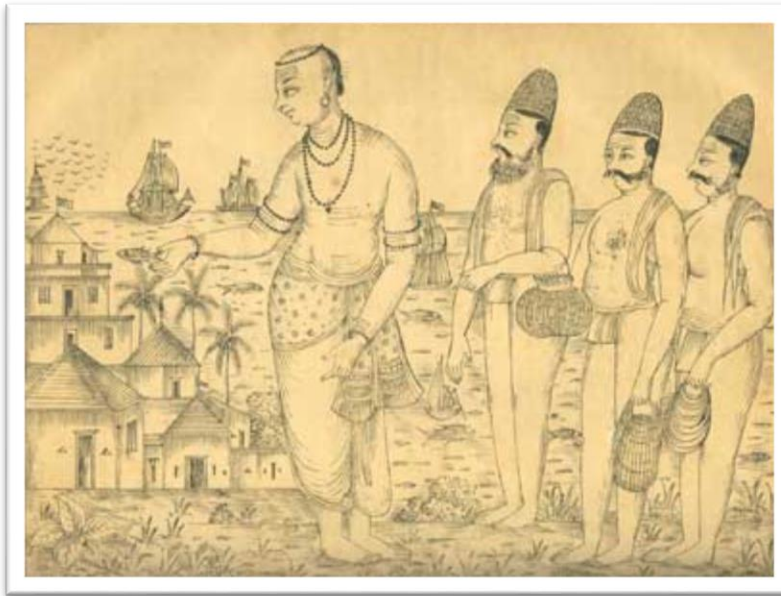
Porter et al. concept of organizational commitment is grounded on the basic assumption of Becker's theory, i.e., commitment and employee turnover are highly correlated. Based on Porter, Steers, Mowday and Boulian's approach to OC, a tool in the form of a organizational commitment questionnaire was developed that captured not only the attitudinal notion of commitment, but also encapsulated the consequences of commitment. Due to the inherent

limitations of the Organizational Commitment Questionnaire, Meyer and Allen (1984), O'Reilly and Chatman (1986) proposed the multi-dimension model

THE THIRD ERA: THE MULTIDIMENSIONAL APPROACH

This approach is the advancement from the single-dimension era of organizational commitment. The major proponents of the multi-dimension approach are Meyer and Allen (1984) and O'Reilly and Chatman (1986). Meyer and Allen's Three Dimensional Theory (1984, 1990, 1997), has been the leading approach to organizational commitment for more than two decades. The fallacies and drawbacks resulting from improper execution of Becker's Side-bet theory formed the basis for Meyer and Allen's (1984) research in this area. It was argued that the scales developed by Becker's followers (Alutto et al., 1973; Ritzer and Trice, 1969) measured attitudinal commitment rather than side-bets. They contended that the best way to measure side-bets was to employ indicators that can analyze the perceptions regarding the number and magnitude of side-bets an individual has made. After comparing the interrelationship between the common scales measuring organizational commitment, two scales were developed, one

measuring Affective commitment and the other Continuance commitment.



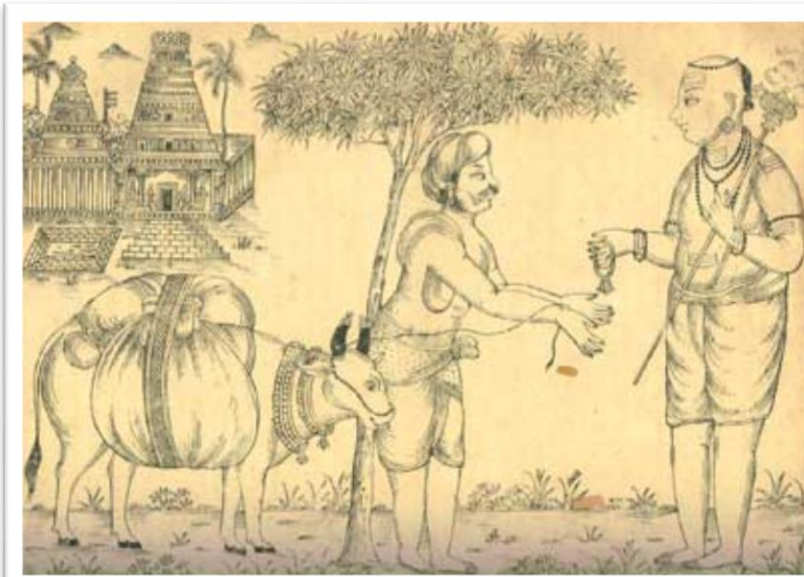
ADHIPATTHA NAYANAR

This saint was a fisherman born in Nulaipadi near Nagapattinam. It was his practice to let go one fish from his catch daily, as an offering unto the Lord. The Lord wanted to reveal his greatness to the world. Once, it so happened that for many consecutive days he could catch only one fish.

He let it go, in the name of Lord Siva, and went without food. One day, he caught a golden fish, again only one for the day. And, he stuck to his vow and let it go, in the name of Lord Siva. The Lord appeared before him and blessed this illiterate, fisherman saint! Not indeed by vast erudition, nor by breath taking austerities, nor by hearing and talking a lot, but by unflinching devotion alone can God be realized. This humble, simple, fisherman saint has proved that beyond the least trace of doubt. But, look at his steadfastness, Nishta! It is not easy to acquire, unless you have living faith in God. Otherwise, the mind will bring up all sorts of reasons for breaking the vow. This supreme faith and devotion is itself the highest Jnana.

KUNGILIYA KALAYA NAYANAR

Kungiliya Kalaya Nayanar was born in Thirukadavur in the Chozha kingdom. He got the name because he was always holding a pot (an incense pot) in his hand. He considered burning of incense before the Lord was the best service to Him. Lord Siva was highly pleased with the Nayanar's intense devotion and his wonderful service. He wanted to put it to test, so that the true glory of his supreme devotion to the Lord may be understood by all. By the will of Lord Siva, Nayanar became poor suddenly. He sold all his property. His family was starving. Still, he continued to burn incense before the Lord. One day his dutiful wife thought: 'Everything has



been sold. Only this Mangalyam is left. I will give it to my Lord: though it is inauspicious to do so. Let him sell it and obtain some rice, with which we could feed the children who may die of hunger otherwise.' She removed the Mangalyam and gave it to her husband, who gladly received it. As he was proceeding to the market to

sell it, Lord Siva Himself appeared before him, in the guise of a hawker and said that he had very good incense. The word incense at once made Nayanar forget himself and the mission! He

quickly bought incense for the price of the Mangalyam, and went to the temple to burn it before the Lord. His wife patiently waited for his return, and, not finding him even after nightfall, put the children to bed and remained praying. The Lord was immensely pleased with this noble couple. The faithful wife was prepared to part with even the most sacred ornament for the service of her lord, her husband. The Kural says: ‘Rain falls at the bidding of her who, on waking from sleep, worships no other God but her husband.’ That night Lord Siva appeared in her dream and blessed her with all wealth. She woke up from her sleep and was amazed to find all types of wealth in the house. She sang His glories. Immediately she prepared a nice meal and was waiting for her lord’s return. After blessing the Nayanar’s wife, thus, Lord Siva appeared before Nayanar in the temple and said: ‘Oh noble soul, I am immensely pleased with your devotion. Your dutiful wife is anxiously waiting for you in the house with milk and food. Kindly go to your house.’ It was only then that Nayanar became aware of this world! He returned to the house and found that it had been transformed into a heaven, by the grace of the Lord.

DISCUSSION

Adhipathar Nayanar

Ki.Va.Jagannathan²⁵⁷, A.S.Gnasambantham²⁵⁸, Thiru Muruga Kirupanatha Vaariyar²⁵⁹, Durga Doss²⁶⁰ say about Adhipathar Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss’s words. These author’s definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

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*Even when the beauteous nets did but secure for him
Only one fish a day, he would, in dedication,*

²⁵⁷ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.46

²⁵⁸ A.S.Gnasambantham, Periyapuram oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁵⁹ Thirumuruga kirupanatha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.616

²⁶⁰ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.533

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*One day the Lord made even the single fish
Unavailable; however He caused to fall into a net
A fish whose limbs were wrought of fresh gold
And ninefold gems of purest lustre;
This wondrous fish was worth the whole world.*

These lines describe the qualities of organizational commitment with the athipaththa nayanar puranam he committed with his work. He with the beauteous nets did but secure for him only one fish a day, he would, in dedication, One day Lord made even the single fish Unavailable He caused to fall into a net A fish whose limbs were wrought of fresh gold And ninefold gems of purest luster This wondrous fish was worth the whole world

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*When the long net was drawn from the billowy sea
To the shore, the fish which was caught therein
Dazzled like the rising sun and flashed forth
To the wonderment of the world; witnessing this
The fishermen who stood nearby removed it,
And told him: "We have caught a fish."*

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*When thus they told him, the serviteur of ever-during
Splendour said: "This very different fish
With its limbs wrought of gold and ray-clustered
Ninefold gems is for my Lord who rules me;
Go forth and reach His feet of golden anklets."
So saying he threw it amain into the main.*

These lines describe the servitor of ever-during Splendor says This very different fish With its limbs wrought of gold and ray-clustered Nine fold gems is for my Lord who rules me Go forth and reach His feet of golden anklets

Kungiliyakalaya Nayanar

Ki.Va.Jagannathan²⁶¹, A.S.Gnasambantham²⁶², Thiru Muruga Kirupanatha Vaariyar²⁶³, Durga Doss²⁶⁴ say about Kungiliya Kalaya Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

0839-3
0839-4

*Grieving for the plight of the sorrowing children
And the great kin, his beloved wife removed
Her flawless tali from the auspicious cord and gave it
To her husband saying: "Get paddy for this."*

These lines describe the qualities of organizational commitment with the Kungiliyakalaya nayanar puranam he committed with his work his wife flawless tali from the auspicious cord and gave it to her husband saying: "Get paddy for this." But he does not do it.

0840-1
0840-2

*He received it and moved out to buy paddy;
On his way a vendor of Kungkuliyam came in front of him;
He asked him: "What do you carry in the bundle?"
The vendor truly told him what it contained;*

0841-2

²⁶¹ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.58

²⁶² A.S.Gnasambantham, Periyapuram oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁶³ Thirumuruga kirupanatha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.208

²⁶⁴ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.219

*“If this be fragrant Kungkiliyam fit to be used
In the pooja of the Lord whose ruddy hair sports the river,
Can I bargain for a better boon? Having come by
The well-nigh impossible boon, what else is there
For me to secure?” Thus he mused in love.*

These lines describe he could not get a paddy he buy a kungiliyam for his prayer he buy it and do his commitment by the way of his spirituality.

Organizational commitment from Adhipatha Nayanamar and Kungiliyakalaya Nayanamar was realize in this part from these stories when we talk about organizational commitment, researcher would like to mention a quote “Be loyal to company and company will be loyal to you”. One should have commitment towards organization without being taught or influenced by others. Organizational commitment should be an inbuilt one, so we can relate only those who work to a greater extent to fulfill his commitment with the organization.

Adhipathar Nayanar always dedicates the first fish that he receives to lord Shiva. He didn't get fish for some days, later on, one day he got a gold fish. Though he was starving, he didn't take it home. He gave that fish to lord Shiva even if it was a gold fish. At any circumstances, he didn't step back from his commitment of giving first fish to shiva. So, in a nayanars life there is organizational commitment, here we relate organizational commitment with his devotion towards lord Shiva and he stick on to it.

Kungiliyakalaya Nayanar was in poverty, he didn't have money in hand, he went to sell his wife's mangalyam to get food but, he sold it and bought kungiliyam to lord shiva without listening to his wife's words. So, even if he doesn't have money, food, he wants to be committed to his work and devoted to lord Shiva.

Both these nayanmars life history is a good example for organizational commitment.

GOOD LEADERS LEARN FROM THEIR MISTAKES CONCEPT FROM PERIYAPURANAM

GOOD LEADERS LEARN FROM THEIR MISTAKES

Ralph Heath²⁶⁵ (2007) indicates how mistakes help learn experiences that propel people toward success. Because of the knowledge they have acquired, these workers deserve more money as they become more valuable to the enterprise. There is no better way to reinforce risk-taking and bold deeds than by rewarding mistakes and failures. And, although it's possible to learn from the mistakes of others, the lessons we learn from our own misjudgments are the most indelibly etched on our psyche for better or worse. Sometimes, a leader can be most supportive when he or she lets an associate try and fail with a risky idea, than by citing previous wisdom and dictating a course of action.

In any case, we need to learn to accept mistakes in leaders as well as in coworkers. Acceptance cannot be for the mistakes of our coworkers and peer group only. There must be absolute forgiveness for everyone, including managers and company presidents.

Leaders, by virtue of their position on the firing line, have the potential to make more mistakes. Their mistakes are often highly visible, with many witnesses, and they often involve large amounts of money. And, because leaders have power, they are sometimes able to conceal their mistakes. That, however, is wrong, as they could lose the benefit of learning from the errors. Instead, send the message to the organization that it's okay to make mistakes when attempting bold, new initiatives that are the lifeblood and future of your organizations.

You cannot buy or plan the kind of education that mistakes and failure provide. They demonstrate that you are out there on the front lines, taking risks and giving your best effort. Learning from your mistakes and failure makes you more valuable to any company. People who are confident in their abilities are not afraid to share their blunders. Rejoice in your mistakes and

²⁶⁵ Ralph Heath, *Celebrating Failure: The Power of Taking Risks, Making Mistakes and Thinking Big* (2009, Career Press, www.careerpress.com), <http://perdidomagazine.com/learn-your-mistakes/>

failures, celebrate as you gain experience “the hard way” and learn the valuable lessons that error and failure have to teach you.

Amy Rees Anderson²⁶⁶ (2013), as a business leader and researcher found that one of the scariest things to do was to give your people the freedom to make mistakes. While mistakes allow the individuals to learn and grow, they can also be very costly to any company. Researcher knew that truly great leaders found ways to allow their people to take these risks, and researcher genuinely wanted to be a great leader. The researcher wanted to help my employees to grow so researcher set out to discover how to accomplish this without placing my company in jeopardy. The researcher quickly discovered that the first step was to determine the areas of the business where a mistake could take place without causing too much damage. Researcher took careful attention to make sure that any areas where we would damage our clients and the trust they had placed in us were off limits for significant risk without serious executive involvement and oversight. Researcher identified other areas where researcher could feel more comfortable allowing people the freedom to experiment on new and better ways of doing things.

The second step was to communicate to the employees that we were setting an official company policy: Making any mistake once was OK, so long as it was an honest mistake made while attempting to do what they felt was the right thing. Making any mistake once was OK, but repeating that same mistake a second time was NOT OK. The hard, fast rule was that if you made any mistake for the first time the entire team would have your back in fixing that mistake if anything went wrong. However, if you ever repeated the mistake a second time, then you were 100 percent on your own to face the consequences. This rule applied for every first-time occurrence of each new mistake you made.

We all make mistakes every one of us if we aren't making mistakes, then we likely aren't trying enough new things outside our comfort zone, and that itself is a mistake. That process is the best way to learn and grow as a person. As John Wooden once said, “If you're not making

266 Amy Rees Anderson, Good Employees Make Mistakes. Great Leaders Allow Them To., APR 17, 2013 , <https://www.forbes.com/sites/amyanderson/2013/04/17/good-employees-make-mistakes-great-leaders-allow-them-to/#3b1f727a126a>

mistakes, then you're not doing anything." Mistakes are the pathway to great ideas and innovation. Mistakes are the stepping stones to moving outside the comfort zone to the growing zone where new discoveries are made and great lessons are learned. Mistakes are not failures, they are simply the process of eliminating ways that won't work in order to come closer to the ways that will.

Great leaders allow their people the freedom to make mistakes. But good employees are those who, when mistakes are made, 1. Learn from them, 2. Own them, 3. Fix them, and 4. Put safeguards in place to ensure the same mistake will never be repeated again.

1. Learn from them: Good employees recognize that they have, in fact, made an honest mistake. They do not get defensive about it, rather they are willing to look objectively at their mistake, recognize what they did wrong, and understand why their choice or actions were the wrong thing to do.

2. Own them: Good employees take accountability for their mistakes. They admit them readily. They don't make excuses for their mistake, rather they acknowledge that yes, they made a mistake and they express openly what lesson they have learned from that mistake. They go on to express steps 3 and 4 below.

3. Fix them: Good employees do what it takes to rectify their wrongs. They are willing to do whatever they can to fix the problem and make it right. Certainly there are times when the damage is done and recompense cannot be made, but good employees do their very best to repair whatever damage has been done to the best of their ability. They always establish a timeline with follow up for when the problem will be fixed and make sure that progress is communicated throughout the process so everyone feels the urgency and care with which they are correcting the problem.

4. Put safeguards in place to ensure the same mistake will never be repeated again: This is the most critical step in the learning process. When a mistake has clearly been made, the most

important thing anyone can do is figure out what safety nets and roadblocks can be carefully established to ensure that this same mistake will never take place again. Document this step so the lessons learned and the safeguards setup can always go beyond you. Do everything in your power to help others learn from your mistake so they don't have to experience them on their own to gain the lesson you've learned.

These steps help in correcting the mistakes occur in any area of life. Whether it's business life or home life or personal life, the principles of apologizing remain the same. Good employees make a lot of mistakes, and truly great employees are those have mastered the art of apologizing for those mistakes:

KOCHENGAT CHOZHA NAYANAR

In Chandra Tirtha, in the Chozha kingdom, there was a thick grove. In that grove under a Jambul tree there was a Siva Lingam. A white elephant used to come there daily and prostrate before the Lingam. A spider which was also devoted to Him, noticed that dry leaves were falling on Him and to prevent this wove a web above the Lingam. The next day, when the elephant came to worship, he found the web, and, thinking that someone had polluted the place, tore the



web, offered his worship and went away. The spider came upon the scene, felt sorry that his web had been destroyed, wove another web and went away. The next day, as the elephant was pulling the web away, the spider which was present there, gave him a sting: the elephant died of the poison

on the spot. The spider, too, was caught in the elephant's trunk, and perished. Due to His grace, this spider was born as the son of Suba Devan, the Chozha king. He and his dutiful wife went to Chidambaram and eagerly prayed to the Lord Nataraja for a son. The Lord granted their wish. Soon Kamalavati conceived the child. The day of delivery arrived. Astrologers foretold that if

the child could be delivered a few minutes later, it would rule the three worlds! The queen asked that she should be tied to the roof of the room upside down, with a tight bandage around her waist. When the auspicious time came, she was released and the child was born. This was the spider reborn! The child had red eyes as he had remained in his mother's womb a little longer. The mother, looking into his eyes, said: 'Kochekannan' (the child with red eyes), and expired. Hence, he was named Kochengat Chozhan. When he reached the proper age, his father enthroned him king, retired from the world and, after severe penance, reached the Lord's Abode. Kochengat Chozhan promoted Saivam. In Thiru Anai Ka, he built a beautiful temple and installed the Siva Lingam under the same Jambul tree! In Chozha Nadu he built many shrines and mansions for the use of the three thousand Brahmins of Chidambaram. He provided for regular worship at Chidambaran. Finally, he reached the Lord's Abode. His glories were sung by the poet Poygayar in his 'Kalavazhi Narpathu'.

DISCUSSION

Kochengat Chozha Nayanar

Ki.Va.Jagannathan²⁶⁷, A.S.Gnasambantham²⁶⁸, Thiru Muruga Kirupanatha Vaariyar²⁶⁹, Durga Doss²⁷⁰ say about Kotchengat chozha Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*The tusker that went forth to adore the Lord's feet,
 Beholding the extensive web beautifully wrought*

²⁶⁷ Ki.Va.Jagannathan, nayanmar kathaikal part 4, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.16

²⁶⁸ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁶⁹ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.673

²⁷⁰ Durgados S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.575

*By the spider, deemed it as pollution and destroyed it;
The spider but thought that the tusker's trunk made
A (fortuitous) swish which destroyed the web;
So it wove it again; on the succeeding day to
The puissant elephant destroyed it.*

These lines describe the good qualities of leaders from the story of kotchenga chozhan. One jenma he was a spider he do a spiritual workshop to god and he well doing their workshop. But one elephant disturb his worship

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*“Should this elephant do away with my web of threads
Which I have wrought with pain, as a canopy
To prevent the fall of dry leaves on the person of the Lord?”
Thus thinking in great ire and sorrow, the spider moved
Into the hole of the tusker's trunk and stung it;
Unable to bear the immense pain, the mammoth
Struck the earth with its trunk (repeatedly),
Fell down undone and died.*

These lines tell should this elephant do away with my web of threads which I have wrought with pain, as a canopy To prevent the fall of dry leaves on the person of the Lord?” Thus thinking in great ire and sorrow, the spider moved Into the hole of the tusker's trunk and stung it; Unable to bear the immense pain, the mammoth Struck the earth with its trunk, Fell down undone and died. So the spider born as a king on his next birth

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*As the tusker smote the earth with its trunk
The spider that had entered into it also died;
The Lord who is the import of the Vedas duly rewarded
The musty elephant with a fitting boon; He graced*

*The spider to get born as a Chola par excellence
And guard the world with his reign benign.*

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*As he was aware of the grace with which he was endowed
At Aanaikkaa in the past, he began to build there
A temple for the Lord whose divine hand sports
And antelope, and who would abide there in joy;*

These lines tell he learn from their mistake by the way of learning of six A's concept he made a more than 70 temples in tamilnadu As he was aware of the grace with which he was endowed At Aanaikkaa in the past, he began to build there A temple for the Lord whose divine hand sports And antelope, and who would abide there in joy

From this study, many authors say Great leaders allow their people the freedom to make mistakes. But good employees are those who, when mistakes are made 1. Learn from them, 2. Own them, 3. Fix them, and 4. Put safeguards in place to ensure the same mistake will never be repeated again. The purpose of correcting mistakes is applicable to any area of life. Whether it's business life or home life or personal life, the principles of apologizing remain the same. Good employees make a lot of mistakes, and truly great employees are those have mastered the art of apologizing for those mistakes the great leader will created from Thiers mistakes and experience

In Kochengat Chozha Nayanar puranam says, chozha kingdom grew under a Jangle tree there was a Siva Lingam. A white elephant used to come there daily and prostrate before the Lingam. A spider which was also devoted to Him, noticed that dry leaves were falling on Him and to prevent this wove a web above the Lingam.

The next day, when the elephant came to worship, he found the web, and, thinking that someone had polluted the place, tore the web, offered his worship and went away. The spider came upon the scene, felt sorry that his web had been destroyed, wove another web and went away.

The next day, as the elephant was pulling the web away, the spider which was present there, gave him a sting: the elephant died of the poison on the spot.

The spider, too, was caught in the elephant's trunk, and perished. Due to His grace, this spider was born as the son of Suba Devan, the Chozha king. He was named Kochengat Chozhan he promoted Saivam. In Thiru Anai Ka, he built a beautiful temple and installed the Siva Lingam under the same Jambul tree! In Chozha Nadu, he built many shrines and mansions for the use of the three thousand Brahmins of Chidambaram. He provided for regular worship at Chidambaran.

Once upon a time, the elephant disturbed his worship, but on that day he do and finish his worship with the help of knowledge and trust of load Shiva in this manner every good leader learn from their mistakes and implement the Six A's those who implement the Six A's will find that others will be quicker to forgive them and more likely to extend a second chance. It's not the making of a mistake that is generally the problem; it's what you do with it afterward that really counts the six A's are:

A good leader should accept the mistake and learn from the mistakes. A good leader should have 6 A qualities they are ...

A- Admit, I made a mistake

A- Apologize; I am sorry for making this mistake

A-Acknowledge, I recognize where I went wrong that caused my mistake to occur

A- Attest, I plan to do the following to fix the mistakes on this specific time plan

A-Assure, I will put the following protections in the place to ensure that I donot make the same mistake again

A- Abstain; never repeat the same mistake twice

Great people follow the 6A's of proper apology. When a good leader make mistakes he attempts to rectify it.

Kochengat Chozhan was born as a spider in his previous birth and he always tried to build his web on lord Shiva idol. Every time, when he built the web, an elephant destroyed it. The mistake he made in the previous birth was being born as a spider, building a web that is easily destroyed by the elephant. He understood his mistake and wanted to rectify it in his next birth. So, he was born as Kochengat Chozhan in next birth and he built more than 60 to 70 temples with narrow entrance all over his empire to prevent the entry of elephant in to the temple.

From his life history, we understand that he understands his mistake, he doesn't want it to happen again and hence he built temples with narrow entrances. He learned and rectified his mistake of his previous birth; similarly, a good leader should have this quality of learning from mistakes and preventing it from happening again. Therefore, a good leader learns from his mistakes concepts similarly significant in his life.

FINANCIAL MANAGEMENT CONCEPTS FROM PERIYAPURANAM

FINANCIAL MANAGEMENT

Financial management is an integral part of overall management. It is concerned with the duties of the financial managers in the business firm. The term financial management has been defined by Solomon, “It is concerned with the efficient use of an important economic resource namely, capital funds”. The most popular and acceptable definition of financial management as given by S.C. Kuchal is that “Financial Management deals with procurement of funds and their effective utilization in the business”.

Howard and Upton defined financial management “as an application of general managerial principles to the area of financial decision-making.

Weston and Brigham called financial management “is an area of financial decision-making, harmonizing individual motives and enterprise goals”.

Joshep and Massie in their view of financial management “is the operational activity of a business that is responsible for obtaining and effectively utilizing the funds necessary for efficient operations.

Thus, Financial Management is mainly concerned with the effective funds management in the business. In simple words, Financial Management is practiced by business firms can be called as Corporation Finance or Business Finance.

SCOPE OF FINANCIAL MANAGEMENT

Financial management is one of the important parts of overall management, which is directly related with various functional departments like personnel, marketing and production. Financial management covers wide area with multidimensional approaches. The following are the important scope of financial management.

1. Financial Management and Economics: Economic concepts like micro and macroeconomics are directly applied with the financial management approaches. Investment decisions, micro and macro environmental factors are closely associated with the functions of financial manager. Financial management also uses the economic equations like money value

discount factor, economic order quantity etc. Financial economics is one of the emerging area, which provides immense opportunities to finance, and economical areas.

2. Financial Management and Accounting: Accounting records includes the financial information of the business concern. Hence, we can easily understand the relationship between the financial management and accounting. In the olden periods, both financial management and accounting are treated as a same discipline and then it has been merged as Management Accounting because this part is very much helpful to finance manager to take decisions. But nowadays financial management and accounting discipline are separate and interrelated.

3. Financial Management or Mathematics: Modern approaches of the financial management applied large number of mathematical and statistical tools and techniques. They are also called as econometrics. Economic order quantity, discount factor, time value of money, present value of money, cost of capital, capital structure theories, dividend theories, ratio analysis and working capital analysis are used as mathematical and statistical tools and techniques in the field of financial management.

4. Financial Management and Production Management: Production management is the operational part of the business concern, which helps to multiple the money into profit. Profit of the concern depends upon the production performance. Production performance needs finance, because production department requires raw material, machinery, wages, operating expenses etc. These expenditures are decided and estimated by the financial department and the finance manager allocates the appropriate finance to production department. The financial manager must be aware of the operational process and finance required for each process of production activities.

5. Financial Management and Marketing: Produced goods are sold in the market with innovative and modern approaches. For this, the marketing department needs finance to meet their requirements. The financial manager or finance department is responsible to allocate the adequate finance to the marketing department. Hence, marketing and financial management are interrelated and depends on each other.

6. Financial Management and Human Resource: Financial management is also related with human resource department, which provides manpower to all the functional areas of the management. Financial manager should carefully evaluate the requirement of manpower to each department and allocate the finance to the human resource department as wages, salary, remuneration, commission, bonus, pension and other monetary benefits to the human resource department. Hence, financial management is directly related with human resource management.

OBJECTIVES OF FINANCIAL MANAGEMENT

Effective procurement and efficient use of finance lead to proper utilization of the finance by the business concern. It is the essential part of the financial manager. Hence, the financial manager must determine the basic objectives of the financial management. The objectives of Financial Management may be broadly divided into two parts such as: 1.Profit maximization 2.Wealth maximization.

Financial Management means planning, organizing, directing and controlling the financial activities such as procurement and utilization of funds of the enterprise. It means applying general management principles to financial resources of the enterprise.

in this chapter, researcher discusses the only modern financial management related management concepts with the help of periyapuram stories. The researcher mentions five devotees story and coat 2 financial management concepts with the Meta analysis method. Therefore stories of Muurka Nayanar, Munaiyaduvaar Nayanar, Nesa Nayanar, Sadaya Nayanar and Isaijnaniyar concepts of Donations and Family Insurance has been reveled

DONATIONS CONCEPT FROM PERIYAPURANAM

DONATION

A donation is a gift given by physical or legal persons, typically for charitable purposes and/or to benefit a cause. A donation may take various forms, including cash offering, services, new or used goods including clothing, toys, food, and vehicles. It also may consist of emergency, relief or humanitarian aid items, development aid support, and can also relate to medical care

needs as i.e. blood or organs for transplant. Charitable gifts of goods or services are also called gifts in kind.

DEDUCTION UNDER SECTION 80G

Human beings go through two phases of life childhood, which is filled with joy and subject to experimentation and adulthood, during which we spend most of our time chasing money. Our pursuit for money often leads us to work and save harder so that we can lead a comfortable lifestyle. Living in a democracy like India means that we all end up paying taxes, taxes which are used to develop the infrastructure of the nation. It is true that these taxes pinch our wallets at times, eating a chunk of our hard earned money, but there are ways to reduce your tax burden, save money and feel good about contributing to the society, donations. Certain donations can go a long way in reducing your tax liability, thanks to Section 80G of the IT Act (Income Tax Act) which is specifically designed to offer peace of mind and comfort to taxpayers.

SECTION 80G OF INCOME TAX ACT:

Section 80G of the Income Tax Act primarily deals with donations made towards charity, with an aim to provide tax incentives to individuals indulging in philanthropic activities. This section offers tax deductions on donations made to certain funds or charities. An amount donated by an individual to an eligible charity can be claimed as a tax deduction while filing of an income tax return.

ELIGIBILITY CRITERIA FOR SECTION 80 G :

All the taxpayers (individuals/companies/Hindu Undivided Families) are eligible to make donations to charity under Section 80G and claim a deduction, subject to limits set down by the government. The NRIs are also entitled to the benefits under Section 80G, provided their donations are to eligible trusts or institutions.

DONATIONS PERMITTED UNDER SECTION 80G:

Individuals, who wish to claim deductions under section 80G, need to ensure that the organization they are donating to falls under the purview of this Act. Only those donations made

to registered and valid funds or charitable institutions qualify for suitable deductions. Trusts and charities need to be registered under Section 12A post which they qualify for the 80G certificate. Individuals are advised to check the credentials of an organization before donating to it.

EXEMPTIONS UNDER SECTION 80G:

Not all the donations made by an individual is deducted under Section 80G. Donations made to foreign trusts and political parties are not covered under the ambit of this section and individuals cannot claim tax deductions for such donations.

DEDUCTION UNDER SECTION 80G:

Donations, paid towards eligible trusts/charities, which qualify for tax deductions are subject to certain conditions. Donations under Section 80G can be broadly classified under four categories, as mentioned below.

1. **Donations with 100% deduction (Without any qualifying limit):** Donations made under this category, enjoy 100% tax deduction and are not subject to any qualification limit being met. Donations to the National Defence Fund, Prime Minister's National Relief Fund, The National Foundation for Communal Harmony, National/State Blood Transfusion Council, etc. qualify for such deductions.
2. **Donations with 50% Deduction (Without any qualifying limit):** Donations made towards trusts like Prime Minister's Drought Relief Fund, National Children's Fund, Indira Gandhi Memorial Fund, etc., qualify for 50% tax deduction on donated amount.
3. **Donations with 100% deduction (Subjected to 10% of adjusted gross total income):** Donations, made to local authorities or government to promote family planning and donations to Indian Olympic Association, qualify for deductions under this category. In such cases, only 10% of the donor's Adjusted Gross Total Income is eligible for deductions. Donations which exceed this amount are rounded off to 10%.
4. **Donations with 50% deduction (Subjected to 10% of adjusted gross total income):** Donations, made to any local authority or the government which would then use it for any charitable purpose qualify for deductions under this category. In such cases, only 10% of the

donor's Adjusted Gross Total Income is eligible for deductions. Donations which exceed this amount are capped at 10%.

SCOPE OF DEDUCTION:

There are certain basic criteria which must be met for a donation to be valid under Section 80G. Some of the major points are mentioned below:

- Donations should be paid through taxable or exempted income only. Donations made through other non-taxable income sources do not qualify for deduction.
- Only those donations which are paid in cash or cheques are eligible, with donations made in the form of clothes, food, medicines, etc. not eligible under Section 80G.
- Only companies are eligible for deductions, when it comes to donations made to the Indian Olympic Association.
- Only those donations made to valid and registered trusts qualify for deductions.
- Donation made to foreign institutions and political parties are exempt from deductions.

STORY OF MUURKA NAYANAR



This saint was a great devotee of Lord Siva and was doing Maahesvara Pooja by regularly feeding His Bhaktas at any cost. He had spent all his wealth in such feeding. So, he resorted to a strange way. He used to gamble and use the money for feeding Siva Bhaktas. He went away from his village in search of gamblers! He would not spare

anybody: if someone refused to gamble with him, he would resort to violence! (So the name Muurka Nayanar which means wicked Nayanar!) But, he would never utilise the money for his own expenses. It was all for His Bhaktas. So, the Lord, the Indweller, showered His blessings on him. This is an extraordinary illustration of the nature of supreme devotion or Para Bhakti. It is its own law. The devotee knows nothing but God and is actually oblivious of the world and its manners. He lives in God, for God and he is of God. At such a stage, God Himself takes charge of him! The completeness of the surrender is severely tested before this. It is the extreme difficulty of this path that made Sage Narada exclaim that even a saint should not violate the canons of morality. Hence, so long as you are aware of your own individuality, stick to the code

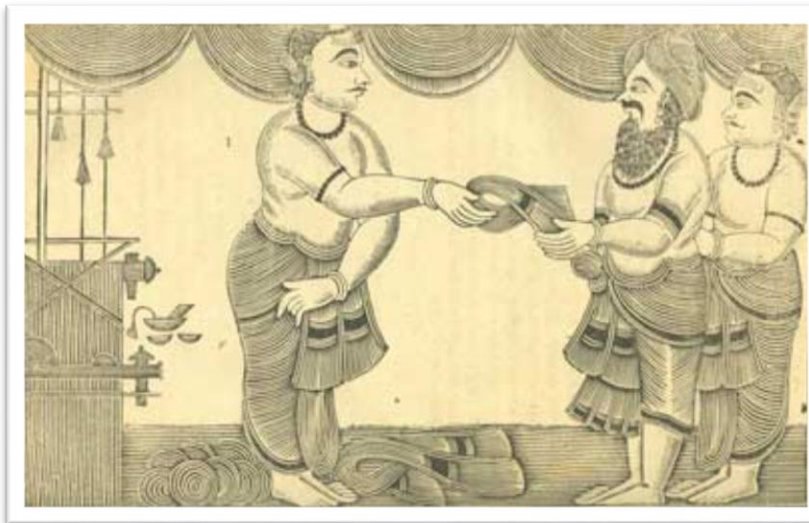


of right conduct: do not foolishly imitate the sages who dwell in a plane of consciousness, to which you are a complete stranger.

STORY OF MUNAIYADUVAAR NAYANAR

He belonged to Thiru Nidur in the Chozha kingdom. He

was a great Bhakta of Lord Siva and His devotees. He was always the hope of the desperate, the weak and the vanquished. They would call upon him to turn their defeat into a victory. He would hire himself out as a professional fighter. He fixed a wage for this service and with that money he would feed the Siva Bhaktas and look after them. He earned money in this way and hence he was called ‘Munaiyaduvaar’. Lord Siva was highly pleased with him and blessed him. Two vital lessons that this Nayanar’s life hold should not be ignored. The first and foremost, even in the exercise of the God-given talent of fencing, the Nayanar took care to see, that it was used to defend the weak, the oppressed and the downtrodden. Strength, too, is a manifestation of the Lord, according to Him: but it should be used in His service in a righteous way. The second one is that the fruits of such service were always dedicated to the Lord. This is the very core of the



teaching of the Bhagavad Gita, and the teachings of all saints and sages. Righteousness rests on this pedestal of dedication to God and unselfishness. Selfishness is the root cause of all sins and consequent miseries.

STORY OF NESA

NAYANAR

This saint was the native of Kampili. He was a weaver. He was highly devoted to the Lord and His Bhaktas. His mind was well fixed on the lotus feet of the Lord. His lips always uttered the Panchakshara Mantra. His hands were ever busy in the service of His Bhaktas. These three virtues gained the Lord’s grace for him. Here is another instance of the glory of the Name of God. We have already seen the glory of the Lord’s Name while studying the life of Sirapulli Nayanar. Constant repetition of the Mantra enables you to remember Him always, throughout the day and even during sleep! The technique is this: as soon as you wake up in the morning, sit down for half an hour and mentally repeat the Mantra. And keep up the current during your work, too, by withdrawing yourself for a few moments every hour and mentally visualising the

presence of the Lord in you and mentally repeating the Mantra. If you are established in this practice, very soon you will find that even when you are talking or are engaged in other activities even during sleep, the mind goes on repeating the Mantra. You will get God-realisation. In addition to this glorious Japa Yoga, Nesa Nayanar also practised the Yoga of Synthesis. He thought of God, he lived for God, he worked for God, he was highly devoted to God and loved Him.

DISCUSSION

Moorkka Nayanar

Ki.Va.Jagannathan²⁷¹, A.S.Gnasambantham²⁷², Thiru Muruga Kirupanatha Vaariyar²⁷³, Durga Doss²⁷⁴ say about Moorka Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*By reason of his flawless consciousness he would cause
The cooks straight take away the gains of gambling;
He would not touch them with his hands;
Thus would he cure them of their blemish; then
He would feast all loving devotees, batch after batch;
He would eat only in the last batch without giving
Any room for flaw or fault; thus he thrived. (3627)*

This lines describe the Moorkka Nayanar's donations qualities he cooks straight take away the gains of gambling He would not touch them with his hands feast all loving devotees.

²⁷¹ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.10

²⁷² A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁷³ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.534

²⁷⁴ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.479

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*In love would he daily treat the Lord's devotees
To sumptuous food; by reason of such gracious act
Freed of flaws, when he quit this world, he entered
And abode at the world where Siva dances
As the circling Bhootas sing melodiously. (3628)*

These lines describe he do the food donation to the service of Siva devotees give sumptuous food; by reason of such gracious act Freed of flaws.

Munaiyatuvaar Nayanar

Ki.Va.Jagannathan²⁷⁵, A.S.Gnasambantham²⁷⁶, Thiru Muruga Kirupanatha Vaariyar²⁷⁷, Durga Doss²⁷⁸ say about Munaiyatuvaar Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

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*All the wealth that he thus came by, he gave away
Lavishly to the servitors of the Lord in unison
With their articulated needs; he treated them
To flawless feasts of nectarean food, dishes
Of curry with fragrant ghee, sugar, milk, fruits
And the like; thus he flourished, poised
Unswervingly in the loving way of servitorship. (4092)*

²⁷⁵ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.70

²⁷⁶ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁷⁷ Thirumuruga kirupanantha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.638

²⁷⁸ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.551

These lines describe donation qualities of munaiyatuvaar nayanar he give donation to the peoples To flawless feasts of food, dishes Of curry with fragrant ghee, sugar, milk, fruits And the like; thus he flourished, poised Unswervingly in the loving way of servitor ship.

Neesa nayanar

Ki.Va.Jagannathan²⁷⁹, A.S.Gnasambantham²⁸⁰, Thiru Muruga Kirupanatha Vaariyar²⁸¹, Durga Doss²⁸² say about Neesa Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*Weaving goodly garments, great keells and peerless kovanams
 He would ceaselessly give away these to the servitors
 Of the Lord whose mount is the Bull, whenever
 The approached him for these; he would ever adore
 And hail their feet and thus came by the beatitude
 Of servitorship; thus, even thus, he reached
 The shade of Hara's feet. (4195)*

These lines describe donation qualities of nesa nayanar he give a cloth and food donation to the servants of lot shiva. He give away these to the servitors Of the Lord whose mount is the Bull, whenever they approached him for these.

Donation plays a vital role in the modern management concept, especially, in the area financial management. The researcher has mentioned about availability of free benefits under 18 g deduction, because of donation.

²⁷⁹ Ki.Va.Jagannathan, nayanmar kathaikal part 4, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.14

²⁸⁰ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁸¹ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.671

²⁸² Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.574

Moorka Nayanar donated all the things, wealth he got by gambling; similarly Munaiyaduvaar Nayanar donated money he got from war to feed lord shiva's devotees, whereas Nesa Nayanar Nayanar stitched clothes and donated clothes and food to all devotees. From this 3 nayanmars life we could find that donation played an important role. As an important job, these three persons donated food and clothes to all irrespective of the way they earned it (through good/ bad deeds). They donated without expecting any returns or benefits. They never thought receiving financial benefits by donation. They contributed to donation as they understood the good qualities of donation. But if we donate now we receive financial benefits, tax free benefits. From their life we understand that we also should contribute to donation irrespective of any financial benefits.

FAMILY INSURANCE CONCEPT FROM PERIYAPURANAM

HEALTH INSURANCE SCHEMES FOR SENIOR CITIZENS/PARENTS

Old age brings with itself several ailments that are expensive to treat and care for. Health insurance for Senior Citizens is offered by various insurance companies, specifically for people who are aged 65 years and above. These health insurance schemes readily cover any kind of medical expenses incurred by customers.

With the increasing age, comes the additional risk of contracting diseases and falling sick. Since, the later years of an individual's life are physically more challenging and financially less sound, having a medical insurance scheme to take care of any urgent medical expenditure is a clever move.

Health insurance schemes for senior citizens/parents offer, various special features like cashless hospitalization, critical illness coverage, specific coverage for diseases like Cancer, Stroke and so on.

HEALTH INSURANCE FOR PARENTS

Good health is the greatest blessing for every human being. It is one of the important factors that pave way for a happy life because healthy body nourishes healthy mind. Free from any sort of health issue, individual have the freedom to concentrate on various aspects of life. In

old age people are more prone to health related illnesses. Parents toil to bring us up and it is our duty to stand by them and support them in their days of need. No wonder, it is required for old age people to get themselves covered under the canopy of health insurance. And, when we are grown up, it is us who have to take care of our parents' health, which is the major of all issues in life.

Health insurance for parents is the provision to take care of this need. Under the shelter of insurance policy, people can enjoy quality medical treatments even during the later years of life. This becomes even more important given the rising cost of medical treatments in India in the last few years. So, take care of parents' health by buying health insurance policy, to give them secured and stress-free life post- retirement. There are two important factors that ensure healthcare remains at the top of priority list, especially if we've old-aged parents to take care of. The question is why healthcare planning decisions are important? As mentioned above, the rising cost of treatments due to medical inflation in India is one of the common factors. Secondly, the growing age or rising expectancy of life and sedentary lifestyle, which is also the storehouse of common ailments like diabetes, osteoporosis among women, ensures health risks may befall people irrespective of their age.

Undoubtedly, with the number of illnesses risk ratio moving higher, it is important to plan for health and medical expenses beforehand. It needs to be understood that it is not always the planned treatment that cause hospitalization. Contrarily, healthcare expenses and hospitalisation generally occurs in times of medical exigency, which often comes unannounced. So, it can be said that unplanned hospitalisation is often the result of unanticipated events/reasons. On account of these unexpected incidents, a proper need for healthcare will be generated and this is expected to put a financial burden on the individual because of their emergency nature.

In the present day scenario, diabetes is one of the most common illnesses that have been attacking the senior citizens population. While it severely affects most of the organs in the body, it is also the storehouse of numerous critical diseases. Cardiac arrest is another common life-threatening condition that affects the older people. Unsurprisingly, this condition requires regular monitoring of food habits of people. While being overweight and obese are two other problems present in the lives of old people, cancer, lung-problems, influenza and pneumonia are amongst

the top few causes responsible for the death for senior citizens in the recent years. Understandably, health insurance is a must for senior citizens to have since onset of old age means most of them has no source of stable income or savings to face the big burden of hospitalization- planned and emergency both. With proper healthcare and insurance planning, a person can easily avail best health services in all over the India. This will help senior citizens enjoy and boost their confidence and happily spend the heydays of their lives without worrying about their future liabilities.

This is where health insurance comes handy. It is the only and best tool that can provide a helping hand while facing health related challenges. It gives financial coverage and takes away the burden of healthcare expenses from the insured.

Health insurance works like a reminder that press the resounding notes that life must be lived to the fullest. It offers best medical services and treatments nearly against all health problems or issues, however expensive they are. It is thus, important to understand and choose the right amount of coverage rather than suffering due to the issue of under-insurance at the time of claim. This also gives a huge mental relief allowing the individual to concentrate on healthcare needs of one's parents. No wonder, with peace of mind, one can take wise decisions. In this regard, health insurance providers have made it easier for all. Today Indian health insurance market has immense variety to offer. Insurance providers have made provision for people of all ages and income level. Myriad of policies are available to help you pick the one that is best fit. The factors that will have an impact on the nature of health insurance policy you buy are age and present health status of your parents. It might also be possible that your parents are working and might be covered under a group health insurance plan. However, what will happen when they will retire? When they retire, they will definitely miss a few of the important benefits including their employer-sponsored group health insurance plan. And then they may decide to look and buy a replacement health plan. Well, this is not a wise option, if you know health plans comes with their set of waiting periods.

Most of you might have even considered a senior citizen health insurance policy or health insurance for parents only to find that your parents are no longer an accepted risk for the health insurance provider. Secondly, you must be worried about how the premiums, which is likely to be on higher side when it comes to senior citizen health insurance, will fit into your fixed-income

budget. To ensure best coverage to senior citizens, there is an option like health insurance for parents. Apollo Munich Health Insurance Company provides you numerous ways to help you take care for your parents' health and related expenses. You can buy our Easy Health Individual health insurance plan for your parents. It provides a broad coverage and would surely satisfy all their healthcare needs. We, at Apollo Munich understand your needs in terms of health. To satisfy all kinds of healthcare needs, varied medical care products have been introduced.

For your parents, there is an option like Easy Health Plan that ensures coverage of complete family. Dependent parents are even covered under Easy Health Family Plan. A small premium amount that you pay for yourself provides coverage to your parents as well. At the cost of single you can entitle even your parents to insurance benefits without any need to compromise with the quality of treatment. Personal Accidental plan guards an insured against all the health-related risks that may arise during emergency or an accident. Health insurance for parents is equally important, when they are travelling. So, if your parents are planning to have a trip either inside the country or abroad, it is important to understand that their health should be insured. Our Easy Travel Plan is well-thought travel insurance policy that is designed to provide cover to all the health-related issues that one might face in a foreign land at the time of travelling.

In addition to all these options, there is yet another plan with the name of Apollo Munich Optima Senior. It is a recently introduced plan exclusively made for senior citizens. Ideal for people of age 61 years or above, this plan gives comprehensive health coverage. Inclusive of long list of benefits, Optima Senior can very well fulfill the need of health insurance for parents. Under this health plan, you can guarantee the insurance coverage to your parents for whole life by availing the provision of 100% lifelong renewal. This plan can offer required coverage to your parents as well as to your grandparents if they don't have an insurance coverage till now. With this insurance coverage you can provide them health security even during the later years of life. In this way, by introducing this option, medical care coverage has become easy and uncomplicated for all. While these were the benefits of a health insurance policy for parents, learn how you can choose the best senior citizen health insurance plan.

- **Thoroughly research all the coverage options** – This is an important step before you buy senior citizen health insurance, because there are restrictions on what is being included under the plan and what are the exclusions. Make sure you are aware of the coverage offered before-

hand; this could be a major deciding factor if policy is being bought for parents' health insurance.

- **Read policy document and all the terms and conditions** – Most of us have the tendency to allow the agent to fill the proposal form when it comes to buying health insurance. This is something we must refrain from doing so. Always, make it a point to read the policy terms and conditions thoroughly, especially the inclusions/exclusions for senior citizen health plan. This reduces the chances of any misunderstandings that may crop up in future at the time of filing and approval of claim.
- **Check the enlisted/empanelled doctors and specialists** – Look for the list of specialists/doctors who are enlisted with the health insurance provider you're about to choose. Also, it is important to see and find out if the list has medical specialist available in your area or the one that your parents visit.
- **Compare health plans** – Always, make it a point to compare different health insurance plans and choose the best possible coverage available. This is something that must be done if you're looking to buy health insurance for parents.
- **Disclose all pre-existing conditions** – When you fill a proposal form, it is important to always disclose the details regarding the pre-existing diseases, if any. Importantly, this also includes things like high blood pressure as well as diabetes. This is also important to disclose because most health plan cover pre-existing disease after about a waiting-period, which generally varies from 1-4years from insurer to insurer. And this will have a huge impact on the Sum Insured option available to the senior citizens.
- **Submit all necessary documents** – It is required that while buying a health policy, you submit all the necessary documents, medical reports before your proposal form undergoes medical under-writing. However, the insurance company will itself seek for the necessary documents if the policy is to be bought for senior citizens.
- **Fulfil the required medical tests** – This is an important step, when a proposal form goes for under-writing. One should know that medical tests would be a mandatory pre-requisite in case

of senior citizen health insurance. And if any medical tests are required to be carried out, ask your agent or insurer as to where and how they will be carried out. You must also ask the agent who will bear the cost of these medical tests.

- **Seek feedback from your peers** – Always, make it a point to seek advice and feedback from family and friends who have purchased a health insurance plan in the past. This is because they will share the right experience and word of mouth is the most preferred source of getting the feedback about any product or service. Check who has brought the health plan that you intend to buy and clearly ask them to share their satisfaction or dissatisfaction level with the plan and service they have had bought or paid for.
- **Let your proposal be accepted by the insurer** – It is important that you wait till your proposal is accepted by the insurer before you make the payment for premium amount. The proposal form for parents' health insurance may involve necessary formalities- like medical tests, before it is approved by the insurer.
- **Renew the policy well-in-time** – It is important to renew your parents' health insurance policy to take advantage of life-long health care coverage. After all, you may not want to put your parents at the risk of no-coverage due to policy lapse. No policy renewal will mean that all the coverage benefits accrued and waiting-period passed has to begin again, which may pose immense risk of non-coverage.
- **Enjoy tax benefit** - Moreover, pay reasonable premium and enjoy tax benefits, as per the section 80(D) of the Income Tax Act. **Deductions allowed under section 80D** - Premium paid towards parents health policy is tax deductible up to Rs 25,000 and if your parents are senior citizens (60 years and above), maximum deduction allowed is up to Rs 30,000.

When it comes to health, it is important for all to ensure right move. A mere ignorance in terms of health can affect the life in the longer run. It is thus imperative to give it a serious thought and take a wise decision that can help live a stress-free life as far as health is related. So it wouldn't be wrong to say that a proper financial health planning is all that is required to take care of medical expenses. That is to say that in order to help a parent recover from illness or to

curb its way from turning into a critical one, there is a need to take appropriate measures before time slips out of hand.

SADAYA NAYANAR AND ISAIJNANIYAR

In Thirunavalur in Thirumuraipadi there lived an Adi Saivite by name Sadayanar²⁸³. All his ancestors were ardent devotees of Lord Siva. He was also pious and devoted. Isaijnaniyar²⁸⁴ was his dutiful wife. She was also devoted to the Lord. Due to their virtuous deeds in their past life, a divine child was born to them. He was no other than Sundaramuurthi Nayanar. Narasinga Munaiyar, the king, was attracted by the child's beauty and wanted to bring it up himself. The



king approached the parents and they, without a moment's hesitation, handed the child over to him. By this action, they showed that they had no attachment at all to anything in this world. They led the ideal Grihastha (household) life and finally attained His grace. Worldly attachment is the only chain with

which man binds himself to this Samsara. When there is attachment, there is Samsara or bondage: if you are completely detached, you are at once freed, you become a Jivanmukta. You enjoy the Bliss of Bramin here and now, this very moment. This is the unique glory of Hinduism: it promises immediate Liberation here in this world, while yet embodied! Immediately the entire world is transformed into a manifestation of Divine Light. All the paradoxes and mysteries of Creation are understood.

²⁸³ Vidya Dehejia (1988). *Slaves of the Lord: The Path of the Tamil Saints*. Munshiram Manoharlal. pp. 179 ISBN 978-81-215-0044-9

²⁸⁴Garland of verses, the hindu, MAY 16, 2009 <http://www.thehindu.com/todays-paper/tp-miscellaneous/Garland-of-verses/article16597621.ece>

DISCUSSION

Sadayanayanar

Ki.Va.Jagannathan²⁸⁵, A.S.Gnasambantham²⁸⁶, Thiru Muruga Kirupanatha Vaariyar²⁸⁷, Durga Doss²⁸⁸ say about Sadaya Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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4227-4

*The peerless friend
Of Ceramaan Perumaan, was engendered
By Sataiyan that the world might thrive.*

These lines describe Sadayanayanar he was a father of aarurar it means sundara moorthi swamigal.

Isaijnaiyar

Ki.Va.Jagannathan²⁸⁹, A.S.Gnasambantham²⁹⁰, Thiru Muruga Kirupanatha Vaariyar²⁹¹, Durga Doss²⁹² say about Isaijnaiyar Nayanar in periyapuranam. From this reference the

²⁸⁵ Ki.Va.Jagannathan, nayanmar kathaikal part 4, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.22

²⁸⁶ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁸⁷ Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.682

²⁸⁸ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.581

²⁸⁹ Ki.Va.Jagannathan, nayanmar kathaikal part 4, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.23

²⁹⁰ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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4228-2

*it was she who gave birth
To Nampi Aaroorar ruled by the Lord who, of yore, smote
The otherwise impregnable triple, hostile citadels;*

These lines describe Isaijnaniyar she was a mother of aarurar it means sundara moorthi swamigal.

In modern management, health insurance for senior citizen is an important concept. If a person in an organization adopt insurance scheme, it exempts him from tax and on the other hand it helps to save, protect the life of the senior citizen by the availability of health insurance.

Sadaya nayanar and Isaijnaniyar didn't make any major achievements in their life but they brought up their son in a very good manner and he turned up to be a good devotee of lord Shiva. Because of this, Sadaya Nayanar and Isaijnaniyar were included in the nayanmar's list. Like how a person's parents were covered under health insurance because of son's job and his attempt to make tax exemption, Sadaya Nayanar and Isaijnaniyar were included in the 63 nayanmars list as they were the parent of Sundramoorthy nayanar and brought up him well. Though this concept was not directly related, this ideology is similar to health insurance concept.

²⁹¹ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.684

²⁹² Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.581

STRATEGIC MANAGEMENT CONCEPTS FROM PERIYAPURANAM

STRATEGIC MANAGEMENT

Strategic management can be defined as the art and science of formulating, implementing, and evaluating cross-functional decisions that enable an organization to achieve its objectives. As this definition implies, strategic management focuses on integrating management, marketing, finance/accounting, production/operations, research and development, and information systems to achieve organizational success. The term strategic-management in this text is used synonymously with the term strategic-planning. The latter term is more often used in the business world, whereas the former is often used in academia. Sometimes the term strategic management is used to refer to strategy formulation, implementation, and evaluation, with strategic planning referring only to strategy formulation. The purpose of strategic management is to exploit and create new and different opportunities for tomorrow; long-range planning, in contrast, tries to optimize for tomorrow the trends of today.

The term strategic-planning originated in the 1950s and was very popular between the mid-1960s and the mid-1970s. During these years, strategic planning was widely believed to be the answer for all problems. At that time, much of corporates America's were "obsessed" with strategic planning. Following that "boom," however, strategic planning was cast aside during the 1980s as various planning models did not yield higher returns. The 1990s, however, brought the revival of strategic planning, and the process is widely practiced today in the business world.

A strategic plan is, in essence, a company's game plan. Just as a football team needs a good game plan to have a chance for success, a company must have a good strategic plan to compete successfully. Profit margins among firms in most industries have been so reduced by the global economic recession that there is little room for error in the overall strategic plan. A

strategic plan results from tough managerial choices among numerous good alternatives, and it signals commitment to specific markets, policies, procedures, and operations in lieu of other, “less desirable” courses of action.

Strategic-management, as a term and concept, is not new. The term was first used in the 1970’s, and it meant that a staff of strategic planners more or less thought up strategic programs and then tried to sell them to decision makers. In the 1990’s, the view of strategic planning and strategic management is much different. Goodstein, Nolan, and Pfeiffer’s definition of strategic planning takes us away from the notion that strategic planning is a staff job and focuses us more on a process that requires the senior leaders of an organization to set its strategic direction. ..

The concept of strategic management built on this definition of strategic planning, recognizing, although planning is the prelude of strategic management, it is insufficient if not followed by the deployment and implementation of the plan and the evaluation of the plan in action.

STRATEGIC MANAGEMENT & ENTREPRENEURSHIP (SM&E)

The field of Strategic Management & Entrepreneurship (SM&E) deals with the creation, growth, transformation and performance of firms and industries, and investigates the effectiveness of various attributes and actions of an organization and its top management teams in order to gain competitive advantage and achieve organizational goals.

ENTREPRENEURSHIP CHALLENGES CONCEPT FROM PERIYAPURANAM

ENTREPRENEURSHIP

The economic development of a Nation depends on its industrial development. The industrial development is based on the entrepreneurial competencies of the people. Hence, the concept of building entrepreneurship Promotion is need of the hour.

The term “entrepreneurship” comes from the French verb “entreprendre” and the German word “unternehmen”, both means to “undertake”. Bygrave and Hofer, in 1891, defined the

entrepreneurial process as “involving all the functions, activities, and actions associated with perceiving of opportunities and creation of organizations to pursue them”.

In simple, entrepreneurship is the act of being an entrepreneur, which can be defined as "one who undertakes innovations, finance and business acumen in an effort to transform innovations into economic goods".

Peter Drucker proposed that “entrepreneurship” is a practice. What this means is that entrepreneurship is not a state of being nor is it characterized by making plans that are not acted upon. Entrepreneurship begins with action, creation of new organization. This organization may or may not become self-sustaining and in fact, may never earn significant revenues. But, when individuals create a new organization, they have entered the entrepreneurship paradigm.

QUALITIES OF A SUCCESSFUL ENTREPRENEUR

Being an entrepreneur is not just starting a business, it is about having attitude and the drive to succeed in business. All the successful Entrepreneurs have a similar way of thinking and posses several key personal qualities that make them so successful in business. Successful entrepreneurs, like the ambitious Richard Branson, have an inner drive to succeed and grow their business, rather than having a Harvard Business degree or technical knowledge in a particular field. Entrepreneurship is a mindset more than anything, Qualities that make an entrepreneur successful are

Dreamer: A big idea of how something can be better and different

Inner Drive to Succeed: Entrepreneurs are driven to succeed and expand their business. They see the bigger picture and are often very ambitious. Entrepreneurs set massive goals for themselves and stay committed to achieving them regardless of the obstacles that get in the way.

Innovator: All the entrepreneurs have a passionate desire to do things better and to improve their products or service. They are constantly looking for ways to improve. They're creative, innovative and resourceful.

Ability to Organize: He should be able to organize various factors effectively. He has to understand all the aspects of the business

Passionate: Expressive so the idea creates energy and resonance with others

Risk Taker: Pursues the dream without all the resources lined up at the start and distributes the risk over a network of capabilities. In short, he should be ready to bear risk and uncertainties

Decision Making: One has to take right decision at a right time by showing his promptness. Quick decisions are expected but hasty decisions shouldn't be taken. Delay in decisions may increase cost of project and reduce the profits.

Continuous Learner and Openness to Change: Constantly exploring and evolving to do best practice. If something is not working for them they will simply change. Entrepreneurs know the importance of keeping on top of their industry and the only way to being number one is to evolve and change with the times. They're up to date with the latest technology or service techniques and are always ready to change if they see a new opportunity arise.

Negotiation Skills: Businessmen regularly come into contact with various persons like consumers, workers, government officials, etc. so he should communicate tactfully.

Strong Belief in Themselves: Successful entrepreneurs have a healthy opinion of themselves and often have a strong and assertive personality.

INDIA SPECIFIC ENTREPRENEURSHIP CHALLENGES ARE

Family Challenges: Convincing to opt for business over job is easy is not an easy task for an individual. The first thing compared is – Will you make more money in business of your choice or as a successor of family business. This is where it becomes almost impossible to convince that you can generate more cash with your passion than doing what your Dad is doing.

Social Challenges: Family challenges are always at the top because it matters the most, but at times social challenges also are very important. Let us say you and your friend graduated at the same time. You opted for entrepreneurship and your friend opted for a job. He now has a flat, car and what not because he could easily get those with a bank loan but you still have nothing to show off and this is where challenge comes.

Technological Challenges: Indian education system lags too much from the Job industry as a whole, but then it lags even more when it comes to online entrepreneurship. What technology would be ideal and how to use that technology effectively?

Financial Challenges: (Difficulty in borrowing fund): Financial challenges are a lot different, in India, especially for online entrepreneurs. When you start out as an entrepreneur you don't opt for venture funding but try to go with funding from small to medium business people. Many such non-technical business people don't understand the online business models as a whole and so getting an initial business funding from them becomes challenging. The other option you can think of is loan but bank loan is not at all an option in India for new online entrepreneurs.

Policy Challenges: Now and then, there is lot of changes in the policies with change in the government problems of TRIPS and TRIMS.

- Problems of raising equity capital
- Problems of availing raw-materials.
- Problems of obsolescence of indigenous technology
- Increased pollutions Ecological imbalanced.
- Exploitation of small and poor countries, etc.

CHALLENGES FOR RURAL ENTREPRENEURS

- Growth of Mall Culture
- Poor Assistance
- Power Failure
- Lack of Technical know how
- Capacity Utilization
- Infrastructure Sickness.²⁹³

STORY OF THIRU NAVUKKARASAR NAYANAR

²⁹³ Bonfring International Journal of Industrial Engineering and Management Science, Vol. 1, Special Issue, December 2011

Thiru Navukkarasar flourished in the 7th century A. D. He is one of the four Saiva Samaya Acharyas (Saivite spiritual teachers). He was born in Thiruvamoor in Thirumunaipadi Nadu. Pukalanar was his father; Mathiniyar, his mother. Mathiniyar gave birth to a daughter whom they named Tilakavathi. After some years, Mathiniyar had a son whom they called Marul neekkiyar, the dispeller of darkness or ignorance. Early in life, he mastered all the Shastras. When Tilakavathiar reached her twelfth year, she was betrothed to Kalaipahayar, a military commander in the Pallava army. Before the wedding, however, he was sent by the king to fight another, and he died in battle. Pukalanar fell seriously ill and died. Mathiniyar committed Sati. Tilakavathiar was highly devoted to Lord Siva.



Her glorious ascetic life has been sung by Sekizar, the author of Thirumurai. She was mother to Appar. Marul neekkiyar, even while young, had realised the unreality of the world. He engaged himself in all kinds of charitable works. He was eager to find out the best religion and to follow it. He had heard much about

Jainism and its wonderful practice of Ahimsa. He believed that Jainism would give him emancipation and so became a convert. He even went to Pataliputra (in South Arcot district) and joined the Jain school. He attained mastery over all their scriptures. Thilagavathiyar was heartbroken over this change in her brother. She abandoned her native place and settled in Thiruvadigai Virattanam, in mutt she built there. She prayed fervently to Lord Virattaneswarar to save her brother and shower His grace upon him. The Lord appeared in her dream one day and said: “My child, your brother has already done severe Tapas in order to attain me. I will surely turn his mind, by making him suffer from severe colic, and then take him to my fold”.

Marul Neekkiyar felt a victim to severe colic. He could not bear the pain. The Jains tried their best but could not relieve the pain. He felt intuitively that it was an eye-opening experience. He lost faith in Jainism. He thought of his sister. He threw away the Jain garb and without informing anybody, returned to his sister. He fell at her feet and prayed to her to protect him. She understood it was His Lila, and said that by the grace of Lord Siva, he would be all right. She smeared the holy ashes on his forehead and repeated the Panchakshara Mantra. His ignorance vanished. She took him to the temple of Virattanesvarar. He worshipped the Lord and sang a hymn: “Oh Lord, I have insulted you and your religion. I have committed many evil acts. Once on the bank of Godavari, I argued with the saints and established the superiority of Jainism. For all this evil, Lord Yama himself has come to me in the form of this excruciating pain. Oh Lord, You are my sole prop and refuge. Save me. I will ever keep Your Lotus Feet in my heart”. When he concluded the song, the pain disappeared. A celestial voice said: “From now on you will be known as Thiru Navukkarasar, Lord of Speech. Your glory will spread everywhere Thus Lord Siva’s grace restored his faith in Saivam”. Thilagavathiyar was immensely happy; too Thirunavukkarasar became a staunch devotee of Lord Siva and lived in Him repeating the Panchakshara Mantra. The Jains at Pataliputra were afraid that, if the king came to know that because of their inability to treat Thirunavukkarasar (to whom they had given the name Dharmasena) he had left them and gone back to Saivam, he would take them to task. So they concocted a new story and showed Thirunavukkarasar as a traitor against the king and the royal religion, viz., Jainism. The king ordered his ministers to produce Thirunavukkarasar before him. They went to Thiruvathikai, with an army. When Thirunavukkarasar heard of the charge against him, he said: “Oh Ministers! I am no longer your king’s subject. I am the subject of Lord Siva, the protector of all beings, the destroyer of all sins, the Lord of all gods, the bestower of immortality and eternal bliss”. Disobedience to the king may amount to treason in the case of other people, not mine, because I am under His protection. Fear cannot approach me, because I am under the protection of one who once kicked Lord Yama, to save His Bhakta. The Ministers recognised his greatness: but were afraid to return without him. They, therefore, begged of him to come with them out of his supreme compassion, and to establish the glory of Saivam. Thirunavukkarasar went with them. The very sight of Thirunavukkarasar enraged the king who asked the Jain heads to decide upon the proper punishment to be meted out to him. They suggested that he be thrown into a burning lime kiln. Accordingly, he was shut up in a kiln for

seven days. He remained there, fixing his mind on the Lord and repeating His Name. By His grace, the heat of the kiln was transformed into a cool breeze. At the end of seven days, the Jains, to their surprise, found Thirunavukkarasar alive and absorbed in deep meditation. They attributed this to the power acquired by him when he was a Jain: and advised the king to poison him. Again, by the grace of Lord Siva the poison was transformed into nectar. Again, the Jains attributed this to the efficacy of the Jain Mantras which Thirunavukkarasar had learnt from them, and advised the king to have him trampled by the elephant. Thirunavukkarasar, boldly facing the elephant sang a hymn in praise of the Lord. Thirunavukkarasar's loving look transformed the elephant's nature and it went round him and prostrated to him. The Mahouts goaded it: but it got wild and attacked the Mahouts and the Jains and killed some of them. Those who escaped ran to the king and fell at his feet. This was a great disgrace. The king was greatly worried. The Jains finally advised the king to have Thirunavukkarasar tied to a stone and thrown into the sea. In accordance with the king's orders, this was done. Thirunavukkarasar fixed his mind on Lord Siva and was continually repeating the Panchakshara. He sang hymns in praise of the Panchakshara. As soon as he finished the song, the stone began to float. Thirunavukkarasar sat on the stone and was happily borne on the waves and safely taken to the shores of Thiruppapuliur. Thus, did the Lord save His Bhakta? At Thiruppapuliur, there was a huge congregation of Siva Bhaktas to welcome him. He worshipped the Lord and sang hymns in praise of the Lord. .Oh Lord, the unseen Protector: You are my guide and saviour. You are my father, mother, sister and everything. Oh Lord of Mercy, You saved me from all dangers. Due to Your grace and love alone I am alive. Addressing the mind, he says: "Oh mind, when you have totally surrendered yourself to Him, why do you fear any danger? None can harm you. Fear not". Again, turning to the Lord, he says: "Oh Lord of Mercy, I want no more birth. If I take birth at all, owing to past Karma, let me remember Your Name always. Even if I take birth as a worm, let me not forget Your Name. Let me find delight in uttering Your Name" Then, Thirunavukkarasar returned to Thiruvathikai, after visiting many holy places on the way. When Pallava king who persecuted him came to know this, and when he recalled the many miracles he had witnessed, he was convinced of the superiority of Saivam. He went to Thiruvathikai, fell at Thirunavukkarasar's feet, and begged his pardon. Thirunavukkarasar embraced the king with all love and affection, and the king embraced Saivam and built the magnificent temple of Siva called Gunabharaveechuram at Thiruvathikai.

DISCUSSION

Thirunavukkarasar Nayanar

Ki.Va.Jagannathan²⁹⁴, A.S.Gnasambantham²⁹⁵, Thiru Muruga Kirupanatha Vaariyar²⁹⁶, Durga Doss²⁹⁷ say about Thirunavukkarasar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*They put the great one inside the kiln in which
Fierce fire that could smelt, was raging;
They barred it with many bolts and locks, effectively. (1361)*

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*After a sennight, the Pallava bade the senseless Jains
To look into the lime-kiln; the benighted Jains,
Who were like the assemblage of dark murky nights,
-- The ever-deluded --, oped the lime-kiln. (1365)*

²⁹⁴ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.103

²⁹⁵ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

²⁹⁶ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.294

²⁹⁷ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.282

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*They said "He is not a whit by harm afflicted;
what wonder is this?"*

These lines describe the abnormal situation of thirunavukkarasar they put the great one inside the kiln in which Fierce fire that could smelt, was raging; they barred it with many bolts and locks, effectively and he crossed the dangerous situation.

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*"Feed him with poison," Then the hostile Jains
Caused Thirunavukkarasu partake of rice
Mixed with milk and dreaded venom.*

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*A wonder that for the servitors of pasupati,
Venom should indeed turn into nectar.*

These lines describe thirunavukkarasar poisoned by the enemies by effectively and he crossed the dangerous situation.

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*His mantras, you have him trodden over
By your royal tusker mighty." (1373)*

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*The King who was duty-bound to guard the world
But was bent on hellish deed, commanded
That his wrathful and murderous tusker be made
To trample the crown of Saint Vakeesa.*

These lines describe thirunavukkarasar's planed to kill him by the way of elephant but he escaped by the gods grace.

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That hath destroyed our hoary faith and caused us misery?"
Thus questioned the truculent Jains said:
"Fasten him to a stone throw him into the sea."

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"Take with you him that wrought the evil, safely;
Fasten him with a rope to a stone; convey him in a boat
And throw him into the roaring main."

These lines describe the plan for killing thirunavukkarasar by the way of Fasten him to a stone throw him into the sea but the stone convey him in a boat And throw him into the roaring main

A successful entrepreneur should have the following qualities. He/she should be a good dreamer, positive thinker, risk taker, good decision making and more negotiation skills. Beyond these qualities an entrepreneur should face many challenges like family challenges, sociological challenges, technological challenges, financial challenges, policy challenges etc, then only he/she turn up to are a successful entrepreneur.

Thirunavukkarasar Nayanar Converted from saivam (Hinduism) to jaininsm and again he returned back to saivam. He enters as a new entrepreneur in saivam, when he returns back the kings following Jainism put forward more challenges to him and tourchered him for his conversion. He was tied up in a stone and was dropped in to ocean, allowed him to be stamped by an elephant and was thrown in to down inspite of all these challenges, he stubbornly wanted to stay in saivam and sang more devotional songs of lord shiva.

A successful entrepreneur should face all the challenges, similarly, Thirunavukkarasar faced all challenges similar to the entrepreneur and that made him to be placed in 63 nayanmars list and so we relate him to successful entrepreneur.

From this study, we realize that an entrepreneur can be successful only, if he faces all the challenges that are put forward in his path. Therefore entrepreneur challenges concepts similarly significant in his life.

MARKETING MANAGEMENT CONCEPTS IN PERIYAPURANAM

Most of the people define marketing as selling or advertising. It is true that these are parts of the marketing. But, marketing is much more than advertising and selling. In fact, marketing comprises of a number of activities which are interlinked and the decision in one area affects the decision in other areas. So, marketing is a big concept for this researcher narrates the Marketing Management related management concepts with the help of periyapuram. He mentions eight devotee's stories and coat 2 Modern Marketing management concepts with the Meta analysis method. Therefore the stories of Thiru Neelagandar, Maiporul Nayanar, Idangazhi Nayanar, Kalikambar, Narasinga Munaiyaraiyar, Enadi Natha Nayanar, Pugazh Chozhar and Kazhatrarivar have been selected and concepts of Virtual Reality Trust Building In E-Commerce, Consumer Protection has been revealed.

MARKET

The term “market” originates from the Latin word “Marcatus” which means “a place where business is conducted.” A layman regards market as a place where buyers and sellers personally interact and finalise deals.

According to Perreault and McCarthy, market is defined as a group of potential customers with similar needs or wants who are willing to exchange something of value with sellers offering various goods and/or services to satisfy those needs or wants. Of course, some negotiation will be needed. This can be done face-to-face at some physical location (for example, a farmer's market) or it can be done indirectly through a complex network that links middlemen, buyers and sellers living far apart. Depending upon what is involved, there are different types of markets which deal with products and/or services such as:

(1) Consumer Market: In this market, the consumers obtain what they need or want for their personal or family consumption. This market can be subdivided into two parts—fast moving consumer goods market from where the consumers buy the products like toothpaste, biscuits, facial cream, etc. and services like internet, transportation, etc. Another one is durables market,

where the consumers buy the products of longer life like motorcycles, cars, washing machines etc. and services like insurance cover, fixed deposits in the banks and non-banking financial companies etc.

(2) Industrial/Business Market: In this market, the industrial or business buyers purchase products like raw materials (iron ore, coke, crude oil etc.), components (wind-screen, tyres, picture tubes, micro-processors etc), finished products (packaging machine, generators etc.), office supplies (computers, pens, paper etc.) and maintenance and repair items (grease, lubricating oil, broom etc.). Apart from products, now-a-days due to outsourcing the industrial buyers also require a number of services like accounting services, security services, advertising, legal services etc. from the providers of these services.

(3) Government Market: In most of the countries central/federal, state or local governing bodies are the largest buyers requiring a number of products and services. Government is also the biggest provider of services to the people, especially, in a developing country like India where army, railways, post and telegraph, etc. services are provided by the Central Government and State Govt. and local municipality provides services like roadways and police and sewage and disposal and water supply, respectively.

(4) Global Market: The world is rapidly moving towards borderless society thanks to information revolution and the efforts of WTO to lower the tariff and nontariff barriers. The product manufacturers and service providers are moving in different countries to sustain and increase their sales and profits. Although the global companies from the developed countries are more in number (AT & T, McDonald's, Ford Motors, IBM, Sony, Citi Bank etc.) the companies from developing countries are also making their presence felt in foreign countries (Aditya Vikram Birla Group, Maruti-Suzuki, Infosys, and IRCON, etc.). The ultimate winners are the consumers who are getting world class quality products and services at an affordable price.

(5) Non-profit Market: On the one hand the society is making progress in every field and on the other hand the number of problems that it is facing is also increasing. Most of the people don't care for these problems due to variety of reasons such as—lack of awareness, lack of time, selfish nature, etc. So in order to fill the void, the non-profit organisations came into being. These organisations support a particular issue or a charity and create awareness among the

general public towards these issues and try to obtain financial and non-financial support. For example there are NGOs who are working towards the conservation of flora and fauna, Narmada Bachao Andolan, Chipko Andolan (to conserve the trees in Himalayan region) etc. These non-profit organizations, basically, need monetary support from the individuals, institutions and governments to promote a cause or a charity like old age home, free dispensary, free education, home for destitutes etc.

These are the major markets which exist in country. There are different markets which deal with a particular product or service such as Grain market, vegetable and fruit market, fish market, political market etc. which serve a specific need or want of the consumers and marketers.

Marketing

Numerous definitions were offered for marketing by different authors. Some of the definitions are as follows:

1. Marketing is the process that seeks to influence voluntary exchange transactions between a customer and a marketer. —William G. Zikmund and Michael d'Amico
2. Marketing is the process of discovering and translating consumer needs and wants into products and services, creating demand for these products and services and then in turn expanding this demand. —H.L. Hansen.
3. Marketing is the business process by which products are matched with markets and through which transfer of ownership are affected. —Edward W. Cundiff
4. Marketing consists of the performance of business activities that direct the flow of goods and services from producers or suppliers to consumers or end-users. —American Marketing Association
5. Marketing is a societal process by which individuals and groups obtain what they need and want through creating, offering and freely exchanging products and services of value with others. —Philip Kotler

6. Marketing is the performance of activities that seek to accomplish organization.s objectives by anticipating customer or client needs and directing the flow of need satisfying goods and services from producer to customer or client. - *William D. Perreault and E. Jerome McCarthy*

MARKETING AND MARKETING MANAGEMENT

Marketing is a societal process by which individuals and groups obtain what they need and want through creating, offering and freely exchanging products and services of value with others. For a managerial definition, marketing has often been described as .the art of selling products. But, people are surprised when they hear that the most important part of marketing is not selling. Selling is only the tip of the marketing iceberg. Peter Drucker, a leading management theorist, puts it this way:

There will always, one can assume, be need for some selling. But the aim of marketing is to make selling superfluous. The aim of marketing is to know and understand the customer so well that the product or service fits him and sells itself. Ideally, marketing should result in a customer who is ready to buy. All that should be needed then is to make the product or service available.

When Sony designed its Walkman, when Nintendo designed a superior video game, and when Toyota introduced its Lexus automobile, they were swamped with orders because they had designed the “right” Product based on careful marketing homework.

The American Marketing Association offers the following definition:

Marketing management is the process of planning and executing the conception, pricing, promotion, and distribution of ideas, goods, services to create exchanges that satisfy individual and organizational goals.

Coping with exchange processes calls for a considerable amount of work and skill. Marketing management takes place when at least one party to a potential exchange thinks about the means of achieving desired responses from other parties. We see marketing management as the art and science of choosing target markets and getting, keeping, and growing customers through creating, delivering, and communicating superior customer value.

CONSUMER PROTECTION CONCEPT FROM PERIYAPURANAM

CONSUMER LAWS IN INDIA

Consumer rights are the rights given to a "consumer" to protect him/her from being cheated by salesman/manufacturer. Consumer protection laws are designed to ensure fair trade competition and the free flow of truthful information in the marketplace. The laws are designed to prevent businesses that engage in fraud or specified unfair practices from gaining an advantage over competitors and may provide additional protection for the weak and those unable to take care of themselves. Consumer Protection laws are a form of government regulation which aim to protect the rights of consumers.

For example, a government may require businesses to disclose detailed information about products particularly in areas where safety or public health is an issue, such as food. Consumer protection is linked to the idea of "consumer rights" (that consumers have various rights as consumers), and to the formation of consumer organizations which help consumers make better choices in the marketplace.

Consumer is defined as someone who acquires goods or services for direct use or ownership rather than for resale or use in production and manufacturing. Consumer interests can also be protected by promoting competition in the markets which directly and indirectly serve consumers, consistent with economic efficiency, but this topic is treated in Competition law.

THE CONSUMER PROTECTION

In India, the Consumer protection act – 1986, is governing consumer protection. Under this law, Separate Consumer Dispute Redress Forums have been set up throughout India in each and every district in which a consumer [complaint can be filed by both the consumer of a goods as well as of the services] can file his complaint on a simple paper with nominal court fees and his complaint will be decided by the Presiding Officer of the District Level. Appeal could be filed to the State Consumer Disputes Redress Commissions and after that to the National Consumer Disputes Redressal Commission (NCDRC). The procedures in these tribunals are relatively less formal and more people friendly and they also take less time to decide upon a consumer dispute when compared to the year's long time taken by the traditional Indian

judiciary. In recent years, many effective judgments have been passed by some state and National Consumer Forums. The Contract Act of 1982 lays down the conditions in which promises made by parties to a contract will be legally binding on each other. It also lays down the remedies available to aggregate party if the other party fails to honor his promise. The Sale of Goods Act of 1930 act provides some safeguards to buyers of goods if goods purchased do not fulfill the express or implied conditions and warranties. The Agriculture Produce Act of 1937 act provides grade standards for agricultural commodities and live stock products. It specifies the conditions which govern the use of standards and lays down the procedure for grading, marking and packaging of agricultural produce. The quality mark provided under the act is known as AGMARK Agricultural Marketing

THE CONSUMER PROTECTION ACT

The moment a person comes into this world, he starts consuming. He needs clothes; milk, oil, soap, water, and many more things and these needs keep taking one form or the other all along his life. Thus we all are consumers in the literal sense of the term. When we approach the market as a consumer, we expect value for money, *i.e.*, right quality, right quantity, right prices, information about the mode of use, etc. But there may be instances where a consumer is harassed or cheated.

The Government understood the need to protect consumers from unscrupulous suppliers, and several laws have been made for this purpose. We have the Indian Contract Act, the Sale of Goods Act, the Dangerous Drugs Act, the Agricultural Produce (Grading and Marketing) Act, the Indian Standards Institution (Certification Marks) Act, the Prevention of Food Adulteration Act, the Standards of Weights and Measures Act, etc. which to some extent protect consumer interests. However, these laws require the consumer to initiate action by way of a civil suit involving lengthy legal process which is very expensive and time consuming.

STORY OF THIRU NEELAGANDA NAYANAR

In Chidambaram, there once lived an ardent devotee of Lord Siva. He was a potter by caste and profession. He had the highest regard for the devotees of Lord Siva, too. He was ever eager to serve them. He was leading an ideal household life. He made beautiful begging bowls of



clay and offered them free to the devotees of Lord Siva, with great joy. Siva, in His aspect of Neelaganda was his sole refuge and prop. Hence, he was called Thiru Neelaganda Nayanar. He would always tell others how, for the protection of the world the Lord drank the virulent poison, and he would assure his friends that they who took refuge under

His feet would be purged of all sins and would finally be taken to His Abode. In spite of having virtuous qualities, once he fell a victim to lust. One day, he visited the house of a prostitute. When he returned home, his dutiful and pious wife understood this. This irritated her, though she did not show this and continued to serve him, as before. But, she had decided not to have any sexual relation with him. Nayanar could not understand the reason. One day, as he approached her with passion, she took an oath and said: 'In the name of Neelaganda, I ask you, do not touch us.' Though she only meant herself, she had used the word us. Since she took the Name of the Lord and since she had used the word us, Neelaganda Nayanar decided that from that day he would not touch any woman in the world. Such was his sincere devotion to the Lord. They continued to live together. They did not want to make a fuss over their own resolve. No one knew about it. Years rolled by and they had grown old. Lord Siva wanted to reveal the greatness of His devotee and thus to immortalize his name. So, in the guise of a Siva Yogi (a Saivite mendicant) the Lord came to Thiru Neelagandar's house. Neelagandar welcomed him and worshipped him. The Yogi gave him a begging bowl and said: 'Oh noble soul kindly keep this in your safe custody till I come back for it. To me, it is extremely precious. It has the wonderful property of purifying anything that comes into contact with it. So, please protect it with the greatest care'. Then, the Siva Yogi left the place and Neelagandar kept the bowl in a very safe place in the house. After a long time, Lord Siva came to the house of Neelagandar, as the same Siva Yogi and asked for the bowl. The Lord Himself, by the power of His Maya, caused it to disappear from the house! Neelagandar searched for it, but could not find it. It was a mystery to

him. He was ashamed of himself. Trembling with fear, he fell at the Yogi's feet and said that he could not find it. At this, the Yogi got very angry and accused Neelagandar, calling him a thief and cheat. Neelagandar offered to replace the bowl with a costlier one; but the Yogi would not accept. Again and again Neelagandar pleaded that he had not stolen the bowl and that by a divine mystery it was missing from the house. The Yogi demanded that if that was the truth, Neelagandar should say so on oath, holding his wife's hand. When Nayanar, who had resolved, in the name of the Lord, not to touch anyone, declined this, the Yogi attributed this unwillingness to the fact that Neelagandar had in fact been guilty of theft. They went to the court. The Brahmins heard the case. They asked Neelagandar to promise, as desired by the Yogi. Neelagandar got into the tank, along with his wife; they had a stick in their hand, and each of them was holding one end of it. The Yogi objected to this and wanted that Neelagandar should actually hold his wife's hand with his own. Neelagandar could not hide the secret relationship that existed between him and his wife any more, and so, related the whole story to the court. After this narration, Neelagandar and his wife caught hold of the two ends of the stick and took a dip in the tank. A miracle happened. As they emerged from the water, they shone with youth and beauty. The Siva Yogi disappeared from their midst and Lord Siva and Mother Parvathy appeared in the sky, blessing all of them. The Lord said: 'Due to the merit of having lived a life of self-control and devotion, you will live in My Eternal Abode, forever youthful.' The Lord thus revealed the glory of supreme devotion to Him.

DISSCUSION

Thiru Neelaqanda Nayanar

Ki.Va.Jagannathan²⁹⁸, A.S.Gnasambantham²⁹⁹, Thiru Muruga Kirupanatha Vaariyar³⁰⁰, Durga Doss³⁰¹ say about Thiruneelagandar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous

²⁹⁸ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.4

²⁹⁹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

³⁰⁰ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.108

³⁰¹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.135

writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

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*"My Lord, in what way can I serve you?"
The God of gods replied him thus: "Keep this bowl
With you Sir, and return it when I ask for it." (374)*

These lines describe the qualities of thiruneelaganda nayanar he is a great devotee of lord shiva he committed with the shiva devotee.

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*"Give me back the luminous bowl, I entrusted
To your keeping, in the past." Thus spake He
Who can all things grant and recall. (379)*

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*"O my Father that wears the three-fold sacred thread!
I searched for it where I kept it and elsewhere too,
-- The wished for bowl that you entrusted to me --;
Lo, it is lost; I'll give you a brand-new one
Far superior to the old one, lost by me;
Be pleased to receive it and forgive my lapse."
Him he bowed and thus implored. (382)*

These lines describe one day the devotee come and ask him the bowl he searched for it where him kept it and elsewhere too the wished for bowl that you entrusted to me.

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*When he so spake,
He said: "Hold your wife, flawless and glorious,
And take a plunge in the tank thick with flowers." (387)*

0389-3
0389-4

*I'll now have recourse to the Court
Of Chidambaram-Brahmins." Thus He, and hied away. (389)*

0390-2
0390-3
0390-4

*To the great assembly of Chidambaram-Brahmins
Of impeccable character, -- the adepts in the four Vedas --,
The infinite One fared forth; drawn by exceeding love
The great devotee went after him, involved in the lis. (390)*

These lines tell the devotee punish him with the court. They appeared in the court of Chidambaram bramins and the case was argued by the devotee and thiruneelagandar.

The Consumer Protection Act, 1986 was enacted to provide a simpler and quicker access to redress of consumer grievances. The Act for the first time introduced the concept of 'consumer' and conferred express additional rights on him. It is interesting to note that the Act doesn't seek to protect every consumer within the literal meaning of the term. The protection is meant for the person who fits in the definition of 'consumer' given by the Act.

Now, we understand that the Consumer Protection Act provides means to protect consumers from getting cheated or harassed by suppliers. The question arises how a consumer will seek protection? The answer is the Act has provided machinery whereby consumers can file their complaints which will be entertained by the Consumer Forums with special powers so that action can be taken against erring suppliers and the possible compensation may be awarded to consumer for the hardships he has undergone. No court fee is required to be paid to these forums and there is no need to engage a lawyer to present the case.

From the story of Thiru Neelaganda Nayanmar, In India, consumer protection act defines a lot about consumer's responsibilities, their roles, and what to be done if a consumer is deceived. A consumer can go for appeal in the court as per the consumer protection law and can file a case, if he is deceived/ cheated by the seller.

Lord shiva gave a begging bowl to Thiru Neelaganda Nayanmar, who is a potter and asked him to keep it. But, Thiru Neelaganda Nayanmar lost it after some days the devote came back to Thiru Neelaganda Nayanar and asked for his begging bowl when Thiru Neelaganda nayanar lost it, the devotee wanted to take all devotees with him and to go for appeal in the court at Chidambaram.

So, if any attempt was made by a merchant or seller to deceive/ cheat consumer or his rights, then they can go to court and appeal. Though the entire thing happened because of the drama of lord Shiva, we still understand the fact that, if a consumer is deceived he can go to court.

VIRTUAL REALITY TRUST BUILDING IN E-COMMERCE CONCEPT FROM PERIYAPURANAM

VIRTUAL REALITY IN E-COMMERCE

Virtual reality holds a promising potential for e-commerce applications (Maamar³⁰², 2003; Walsh and Pawlowski³⁰³, 2002). Virtual reality technology allows for the development of electronic shopping environments which can realistically simulate physical ones. In addition, such environments provide enhanced functionality and interactivity and can address limitations of e-commerce transactions related to the lack of faceto- face interaction and direct product contact (Walsh³⁰⁴, 2002). As such, virtual reality environments can provide a new type of online shopping experience, which is closer to the real-world counterpart and superior to that offered in existing web stores. The application of virtual reality in e-commerce has recently received growing research attention, as a technically approached topic. The emerging body of literature examines the use of virtual reality for the design and implementation of e-commerce applications, suggesting solutions, architectures and tools. The use of virtual reality technologies

³⁰² Maamar Z (2003) Commerce, e-commerce, and m-commerce: what comes next? Commun ACM 46(12):251–257

³⁰³ Walsh KR, Pawlowski SD (2002) Virtual reality: a technology in need of IS research. Commun Assoc Inform Syst 8:297–313

³⁰⁴ Walsh KR (2002) Reducing distance in e-commerce using virtual reality. In: Lowry PB, Cherrington JO, Watson RJ (eds) E business handbook. St Lucie Press, Boca Raton

has been proposed for the 3D virtual representation of stores (Chittaro and Ranon³⁰⁵, 2002), products (Chittaro and Coppola³⁰⁶, 2000) and avatars of customers and sales assistants. As seen by several research endeavors, a current common trend in virtual reality e-commerce applications is the implementation of shopping mall environments, with most recent studies presenting virtual shopping mall environments that combine virtual reality with agent technology and trust is the important factor of virtual reality.

VIRTUAL REALITY TRUST BUILDING IN E-COMMERCE

The use of virtual reality in e-commerce has an enormous potential for transforming online shopping into a real world equivalent and has recently received a growing interest as a research topic. Several research efforts have proposed virtual reality environments for online shopping. These studies have a primarily technological scope regarding the application of virtual reality for e-commerce. They focus on technical aspects of designing and implementing a virtual reality shopping environment, in terms of proposed architectures, tools and solutions. Such a technical research orientation leaves only a limited understanding of the social context and behavioral impacts of virtual reality e-commerce applications. Besides technological issues, the social context has to be part of these applications.

The shopping process, in real life, is a social one and therefore an e-commerce application should integrate elements from the social context, such as trust, one of the most prominent social aspects of shopping, in physical and online settings. Virtual reality applications for e-commerce allow for the accommodation of the social context by simulating a real-world experience, especially in the case of virtual shopping mall environments. However, the current literature on such applications does not examine the social context associated with online shopping activities.

While several studies include an evaluation of the virtual reality shopping environment they present, in terms of technical performance or efficiency, there is a lack of evaluations with

³⁰⁵Chittaro L, Ranon R (2002) Dynamic generation of personalized VRML content: a general approach and its application to 3D e-commerce. In: Proceedings of the 7th international conference on 3D web technology, Tempe, Arizona, 24–28 February 2002, pp 145–154

³⁰⁶ Chittaro L, Coppola P (2000) Animated products as navigation aid for e-commerce. In: Proceedings of the CHI conference on human factors in computing systems, The Hague, The Netherlands, 1–6, April 2000, pp 107–108

respect to social factors such as trust. Thus, research on virtual reality applications for e-commerce needs to be extended to include their effect on social and behavioral issues, among which trust is one of major importance.

Trust is a critical success factor for e-commerce, with lack of trust being recognized as one of the greatest barriers inhibiting online commercial transactions. Building customer trust is a major challenge for online vendors and remains an open issue as to how it can be accomplished within an e-commerce environment. Current literature examines trust from the perspective of a variable that will determine a customer's intended interaction with an online store and not of a dynamic, evolutionary process that continues during interaction. As such, research on building trust is limited up to the stage before the first or a follow-up interaction with an online store and is not addressed at the stage while the customer interacts within the e-commerce environment. While several research models have been proposed for building trust in e-commerce they do not explain how trust is built during customer interaction with an online store. They focus on factors that influence trust so as to entice a customer in interacting with an online store. The effect of the interaction on trust has hardly been examined, in terms of web site characteristics, such as perceived site quality and ease of use, without explaining how these influence trust as it progresses during interaction. As such, how trust is built throughout the duration of a customer interaction within an e-commerce environment remains elusive. In an attempt to jointly address these two issues, the objective of this paper is to provide an understanding of the potential of virtual reality e-commerce environments from a social standpoint, in terms of building customer trust and gaining acceptance over traditional web-based counterparts. The paper posits that virtual reality technologies can effectively be applied for online shopping environments, so as to offer a rich and sophisticated customer experience compared to conventional web stores and enable the formation of customer trust. The paper exemplifies this potential of using virtual reality in e-commerce settings by presenting and evaluating a prototype virtual shopping mall environment. The design of the environment has been informed by the principles derived by an empirically tested model for building trust in e-commerce. The model describes the formation of trust as a process which evolves gradually as customer interaction takes place. Based on the principles derived from the model, the functionality of an online shopping application, beyond covering typical transaction needs, should convey the e-vendor's benevolence, competence, integrity and predictability. The environment serves as an example of how the functionality of a

conventional online store can be augmented using virtual reality to provide an advanced form of online shopping and project a vendor's trust-building attributes, by offering a shopping experience that is close to the physical one. The prototype environment has been evaluated with an empirical study. Our findings show that a virtual shopping environment would be preferred by customers over a conventional web store for conducting e-commerce activities and would facilitate the assessment of the e-vendor's trustworthiness. The results are interpreted along three major categories, similarity to a real-world shopping context, visualization and interaction, which are further analyzed into a number of characteristics explaining customer perceptions of the virtual environment. In addition, it is illustrated that customer trust is built gradually during interaction within the virtual environment as it progresses through discrete stages enabling the assessment of the online vendor's benevolence, competence, integrity and predictability. The rest of the paper is organized as follows. In the next section a comprehensive review of the literature of virtual reality in e-commerce and trust in e-commerce is provided. The third section presents the research design of the study, including the trust-building principles followed for the design of the virtual mall prototype, which is described in the following section. The evaluation study of the prototype and the interpretation of the results are presented next. A discussion of the findings follows and the last section provides concluding remarks.

Trust in e-commerce has been extensively addressed as a research topic from different viewpoints and to different levels of analysis. A growing number of studies have proposed empirically tested models that describe trust building in e-commerce. Their focus is on the determinant factors of trust, at an initial stage for first visit customers (Hampton-Sosa and Koufaris³⁰⁷ 2005; Koufaris and Hampton-Sosa³⁰⁸ 2004) or at a later, repetitive stage for return customers or both, while several others, as also noted by Grabner-Kraeuter and Kaluscha³⁰⁹ (2003), do not specify the phase of trust investigated. These models view trust as a variable explaining the variance in a customer's intended behavior towards an e-vendor, whether a customer will engage in an interaction with an online store or not. They describe the formation of

³⁰⁷ Hampton-Sosa W, Koufaris M (2005) the effect of web site perceptions on initial trust in the owner company. In *Electron Commerce* 10(1):55–81

³⁰⁸ Koufaris M, Hampton-Sosa W (2004) the development of initial trust in an online company by new customers. *Inform Manage* 41:377–397

³⁰⁹ Grabner-Kraeuter S, Kaluscha E (2003) Empirical research in on-line trust: a review and critical assessment. *Int J Hum Comput Stud* 58:783–812

trust in terms of factors that influence it before a customer engages in the first or a repeat interaction with an online store. They examine the trust effect of factors that are shaped before or after interaction with an online store. The effect of customer interaction per se on trust has been addressed to a limited degree. Several models include interaction and web site characteristics as factors that affect trust, such as perceived site quality ease of use, usefulness, navigation (and security). However, they do not explain how such factors contribute to the building of trust during the customer interaction with an online store. The model guiding the design of the virtual mall addresses this gap, by analyzing interaction into discrete stages and showing how each of them contributes to the trust building process.

STORY OF MAIPORUL NAYANAR

Maiporul Nayanar was a pious king. He ruled over the hill tribes of Sethi. He was chivalrous and brave. He fought many battles and was always victorious. Nayanar's fame soon spread far and wide. This evoked the jealousy of Mutha Nathan, the king of the neighboring state. He collected a big army and attacked Nayanar several times; but he was repeatedly defeated. So, Mutha Nathan resorted to foul-play. One day, he disguised himself as a Siva Yogi (for he knew that Nayanar had supreme devotion to Siva Bhaktas) and entered the palace at night. The gate-keepers did not question him, but allowed him to proceed. Dhatthan, the faithful and intelligent servant of Nayanar, was guarding the bedroom in which the king was sleeping. When the Siva Yogi approached the bedroom, Dhatthan tried to dissuade him from disturbing



the king's sleep; but the Yogi refused to listen, saying: 'I have some secret Shastra to teach the king. I cannot wait.' So, Dhatthan had to allow the Yogi to enter the bedroom of the king, though he was a little suspicious. Nayanar's wife got up and, finding a Siva Yogi in the room, quickly awakened her

husband. The Siva Yogi told the king that the Shastra was a great secret, revealed by the Lord Himself, and that only the king was entitled to hear it. At once the king sent even the queen away and prostrated before the Yogi, ready to receive the secret. At that moment, the Siva Yogi, who was none else than the jealous king Mutha Nathan, quickly stabbed Nayanar on his back, with a knife he had kept hidden. At that time, the shrewd Dhatthan, as he entered the room, found the king on the floor in a pool of blood and Mutha Nathan with a knife in his hand. He was ready to strike down Mutha Nathan, when the dying Nayanar said: 'Datha, he is our man. He has the appearance of a Siva Yogi and so must be honoured as one. Do not harm him. Kindly escort him to the borders of our kingdom, and see that he is unharmed.' Dhatthan obeyed the commands of his master. As he was escorting Mutha Nathan, the people who had heard what happened went to attack Mutha Nathan, but, as soon as Dhatthan told them of the king's commands, they withdrew, admiring the supreme devotion of their king. Thus, Mutha Nathan was safely escorted out of the kingdom And Dhatthan hastened back to the palace to convey this news to the dying king who was eagerly waiting for it. As soon as Dhatthan conveyed the news to the king, the Nayanar called all his Ministers and relatives to his bedside, and spoke to them as follows: 'It is our duty to serve the Bhaktas. They must be honoured and worshipped at all times and under all circumstances. Let our people walk in the footsteps of the Siva Bhaktas. Let the country be flooded with Siva Bhaktas. 'By their blessings let peace and prosperity reign in our land.' With these words, he closed his eyes and meditated on Lord Siva. Lord Siva at once appeared before him and blessed him as follows: 'I am immensely pleased with your devotion to My Bhaktas. I am immensely pleased with your cosmic love and your unquestioning devotion to my devotees. Even in a murderer you saw Me. You are, therefore, fit to reach the Highest Abode which even the Devas cannot hope to reach. You will soon come to My Abode.' With these words the Lord disappeared: and Maiporul Nayanar (whose very name meant 'one for whom God was the sole reality') also attained His Abode.

STORY OF IDANGAZHI NAYANAR

He was a staunch devotee of Lord Siva. He had made arrangements with all the Siva temples to perform worship according to the Siva Agamas. There was another Siva Bhakta in the same locality doing Maaheshwara Pooja. He became very poor and so he could not continue his Pooja and feeding of Bhaktas. So, one day he entered Idangazhi Nayanar's granary at night and began to steal paddy. The watchman caught him red-handed and took him to the king. The king learnt on enquiry that the Siva Bhakta's motive for stealing was to feed the devotees of the Lord.



The king let him go. This incident opened the eyes of the king. He realized that nothing belonged to him and that the real owners of his property were Lord Siva and His Bhaktas. So, he gave permission to all Siva Bhaktas to enter his palace and granary and take whatever they wanted. Thus he displayed his zeal for the spread of Saivism. Thus, he earned Lord Siva's grace, too.

STORY OF KALIKAMBA NAYANAR

He was doing some service in the temple. He was very devoted to Siva Bhaktas in whom



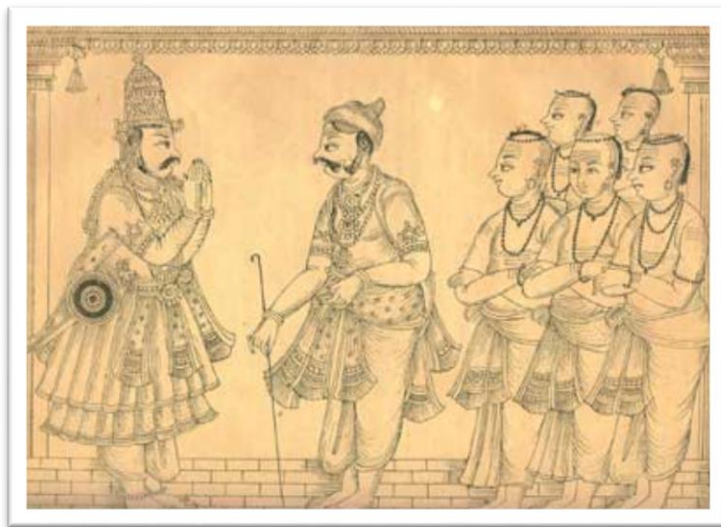
he saw the Lord Himself. His wife, too, helped him in all this. One day, his former servant came to his house in the guise of a Bhakta. Nayanar, as usual, welcomed him, washed his feet and worshipped him. But, his wife who recognised the former servant did not join. Nayanar understood her lack of devotion, cut off her hand and continued his worship of the Bhakta. Practising this form of Yoga Sadhana, he attained Him.

This saint has dramatically proved the great truth which Sage Narada has emphasised in his

immortal work 'Bhakti Sutras': there is no distinction of caste, creed or status, among the devotees of God. They do not recognise such distinctions among themselves: and others, too, shall not entertain such distinctions. It is blasphemy against God. The great devotees have become one with Him. They are all manifest divinity. Whatever might have been their past life, caste or faith, they have now become divine and hence such distinctions have no meaning.

STORY OF NARASINGA MUNAIYARAIYAR

This saint was lived in Thiru Munaipadi. He was highly devoted to Lord Siva. He was a champion of Saivam. On every Thiruvathirai day he would conduct special Pooja, feed Siva Bhaktas in whatever form they appeared and offer the gift of a hundred gold coins to each. On one such occasion, one Bhakta came with sacred ashes on his stark naked body: this evoked disgust in the hearts of the other Bhaktas. Nayanar understood this and fell at the naked devotee's feet and welcomed him with more respect. He fed him nicely and gave him 200 gold coins. This earned the Lord's supreme grace for the Nayanar. Here is an illustration of the subtle



way in which saints manifest their cosmic vision, and also the subtle way in which they bring about the necessary change in the outlook of others. To the Nayanar, all the devotees are the manifestations of Lord Siva. The naked man does not evoke the least trace of disgust or contempt. When he finds this unhealthy attitude in others, he does not violently correct them. In his

own subtle, mysterious but very effective way, he demonstrates the truth: and brings about a change in the attitude of the ignorant. Both these lessons are important.

STORY OF ENADI NATHA NAYANAR

Enadi Natha Nayanar was a Shanar (toddy tapper). He was born in Eyinanur in Chozha Kingdom. It was situated to the south east of Kumbakonam on the bank of the river Arisol. It was very fertile and rich. Enadi nathar was an ardent devotee of Lord Siva. Like Maiporul Nayanar, however, he was devoted even to the external marks of Siva Bhakti. To Enadiar, the three white lines of Vibhuti or sacred ash on one's forehead were sufficient to evoke his own reverence. It would not be out of place here to say a word about this mark on the forehead of devotees of Siva. Through this mark Lord Siva teaches silently that the spiritual aspirant should destroy the three types of impurities, viz., Anavam (I-ness), Karma (selfish activity), and Maya



(illusion): the three desires or Eshanas, viz., desire for worldly goods, for son and for wife: the three Vasanas or subtle tendencies, viz., Lokavasana (worldliness), Dehavasana (attachment to the body) and Shastravasana (blind faith in the scriptures and polemics), and that he should transcend the three bodies (physical, astral and

causal), and the three states, viz., waking, dreaming and deep sleep, and eventually attain union with Lord. The Shastras assure us that the Bhasma or sacred ash is a divine healer. It cures all diseases, including the disease of birth and death, and bestows on the devotee who wears it, the highest wealth, viz., Moksha. Such is the glory of the sacred ash: and, no wonder Enadiar worshipped whoever came to him with the ash on his forehead. Enadiar saw Lord Siva in him. He was ready to give even his own life at the feet of the devotee who wore the ash. Enadi natha Nayanar was a very good swordsman. He was a tutor to the princes in fencing. He earned a good income from his profession. He spent all his income in the service of the Siva Bhaktas. He became very popular, too. This evoked the jealousy of another man belonging to the same

profession, by name Atisuran. Contrary to his name (which means a great hero), he was not at all skilful and not strong either, because he was full of vices. Yet, he wanted to fight with Enadi nathar and defeat him. One day Atisuran marched towards Enadi nathar's house, with all his relatives, fully armed: he hoped to defeat Enadi nathar, with the help of his relatives. He stood in front of Enadi nathar's house and challenged him to a fight jackal coming to fight the lion. Enadi nathar accepted the challenge and came forward to fight. Atisuran got frightened. He asked Enadi nathar to come to the nearby grove to fight with him. The relatives of Atisuran were waiting in the grove. In the mean time, the friends of Enadi nathar had also gathered around him. The two parties fell on each other, and in the terrible fight that ensued many lives were lost. Atisuran ran away from the grove. He wanted to kill Enadi nathar, not in open fight (which was impossible), but by strategem. The next day, he sent a message to Enadi nathar: 'Let us fight again, but without any assistance this time: otherwise, many innocent people die on our account. Let us go to a lonely place, without anyone's knowledge and fight.' Enadi nathar accepted it. The next morning, Enadi nathar went away secretly and was awaiting Atisuran's arrival at the stipulated place. Atisuran, with the sacred ashes on his forehead (which was cleverly hidden by his shield) approached Enadi nathar. Enadi nathar pounced upon him, with a big roar. In a moment, Atisuran removed the shield, revealing the sacred ashes. Enadi nathar quickly lowered his sword and thought: 'What a sin I was about to commit! He has become a Siva Bhakta now. I must not harm him. Let him achieve his object of killing me.' Endinathar wanted to throw the sword away, but kept it in his hand, else he would be compelling his opponent (a Siva Bhakta!) to incur the sin of killing an unarmed person. As he was mutely standing thus, Atisuran killed him. Lord Siva was highly pleased with this self-sacrificing devotion that Enadi nathar had for the ashes. He appeared before Enadi nathar as he fell, and took him to His Abode.

STORY OF PUGAZH CHOZHA NAYANAR

Pugazh Chozha Nayanar was a king. He was living in Uraiyr in the Chozha kingdom. He was greatly devoted to Lord Siva and His Bhaktas. He was an ideal king and people loved him and followed in his footsteps. Once he went to Karur to collect tributes due to him from the kings of Kuda Nadu. All of them paid at once: but the ministers reported that a petty king named Adigan had not. He ordered his troops to invade Adigan's fort. In the meantime, the king's elephant was killed by Eripatha Nayanar for a Siva Aparadham (as we have already seen in

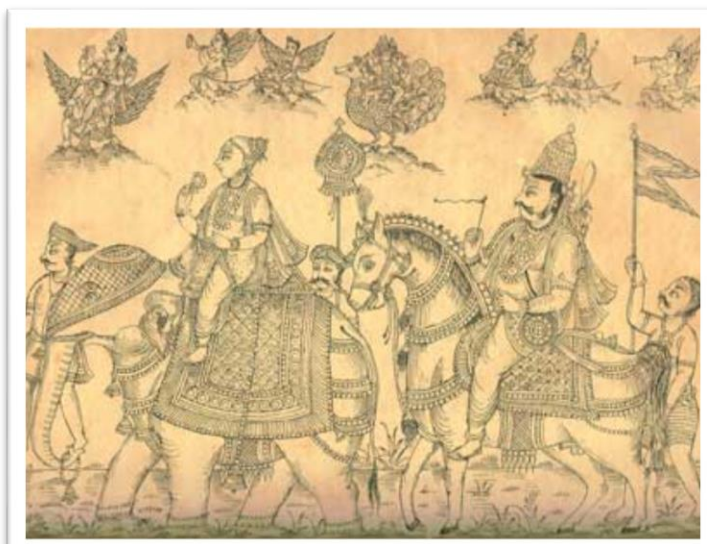


Eripatha Nayanar's life). Ultimately, both Eripathar and the king had the Lord's Darshan. As this drama was being enacted, elsewhere, the king's troops had demolished Adigan's fort, killing many of his men, and Adigan himself had run away. Pugazh Chozhar's troops returned with a lot of wealth and the heads of men killed. They

placed all these at the king's feet. Among the heads, the king noticed a head with the braid of hair on top it belonged to a Siva Bhakta. Stricken with terrible remorse the king had a big fire made, went round it having the head on a golden plate in his hand and entered the fire chanting the Panchakshara Mantra. Thus, he entered the Lord's Abode.

STORY OF SERAMAN PERUMAL NAYANAR (A) KAZHATTRARIVAR NAYANAR

Seraman Perumal Nayanar was born in Kodunkolur. It was the capital city of Malai Nadu or the present Kerala. He was born in



the royal family of Kothayars, otherwise known as the Uthiyan family. The name seraman was the common name for all Cheras. Perumal was the title adopted by him after his coronation. His original name was Perum-Ma-Kothayar. He was endowed with good Samskaras. He had great devotion to the Lord even as a child. As he grew, his devotion also grew. He

had a remarkable degree of dispassion and discrimination. He did not like to rule the country: and so, when he came of age, he renounced the world and went to Thiru Anchaikalam and engaged himself in the worship of the Lord there. The country was ruled by Sengol Porayan. He, too, soon realised the evanescence of worldly life and renounced the world! He had no issues and the throne was vacant. They went to Thiru Anchaikalam and requested Perum Ma Kothayar to ascend the throne. Though he was reluctant, lest it should interfere with his daily worship, he bowed to the divine will. He went to the temple and offered a prayer. The Lord permitted him to accept the rulership. By the Lord's grace he ascended the throne and ruled the country justly and wisely. He could understand all languages, even the language of the birds. The Lord had bestowed upon him all the Aiswaryas, great strength, royal vehicles, etc. After the coronation, he went to the temple and after worshipping the Lord he was returning to the palace. On the way, he saw a washer man whose body had been smeared with white sand and mud. The very sight enraptured Seraman who saw in him the image of Lord Siva with the sacred ash smeared all over the body. He was raised to God-consciousness. He descended from the elephant and fell at the feet of the washerman, in spite of the latter's protest. All were wonderstruck to witness the supreme devotion of Seraman. By his many acts of devotion and piety, he earned the grace of Lord Siva.

DISCUSSION

Maiporul Nayanar nayanar

Ki.Va.Jagannathan³¹⁰, A.S.Gnasambantham³¹¹, Thiru Muruga Kirupanatha Vaariyar³¹², Durga Doss³¹³ say about Maiporul Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

³¹⁰ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.16

³¹¹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

³¹² Thirumuruga kirupanatha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.134

³¹³ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.159

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-- *The one robed in the weeds of a tapaswi --,*

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*When the king bowed low reverentially, he drew out
The dagger and did what he intended to do;
The king exclaimed, still adoring:
“The true habit of askesis is indeed the truth supreme.”
(Surely it is) the king (who) triumphed! (481)*

These lines describe the qualities of maiporul nayanar and his greatness of working he have true habit of askesis is indeed the truth supreme

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*Thatthan the servitor who was thus restrained
By the prince who suffered pain and fell down,
Bowed low, and said: “What should I do?”
The prince replied him thus: “Let none obstruct
The devotee of our Lord on his way back.
You go with him and see to his safe passage.” (483)*

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*All those that came to know of the happening
Hemmed them on all sides and said:
“We’ll kill him, the false saint who had harmed the king.”
Thatthan prevented them from harming him, took him with him
And said: “He is permitted to go by the king’s command.” (484)*

These lines says maiporul nayanar ordered to Thatthan the servitor who was thus restrained By the prince who suffered pain and fell down, maiporul nayanar says The devotee of our Lord on his way back. Thatthan prevented them from harming him took him with him he accept it and says to everybody He is permitted to go by the king’s command.

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*With effort great, the prince still bore his ebbing life
Only to hear the news that the one of deceptious habit
Had been conveyed safe, unmolested by opposing hordes;
Before him came he who carried out the royal mandate. (486)*

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*He hailed his feet and said: "I had safely escorted
Him who by his make-believe habit had won."
Hearing this the prince said: "Who can ever do
Like unto what you -- the great one --, had this day
For me done." His eyes rained on the one that stood there
Immense loving-kindness soulful. (487)*

These lines says he was a great leaer with his effort great he become a good leader quality of its manaer.he is good rolemodel of spirituality.

Idangkazhi Nayanar

Ki.Va.Jagannathan³¹⁴, A.S.Gnasambantham³¹⁵, Thiru Muruga Kirupanatha Vaariyar³¹⁶, Durga Doss³¹⁷ say about Idangkazhi Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

³¹⁴ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.76

³¹⁵ A.S.Gnasambantham,Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam,Chennai.

³¹⁶ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.642

³¹⁷ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.555

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*At dead of night he broke into the king's granary
Situating within the many-walled and well-guarded
Promptuary where heaps and heaps of paddy were kept
Stored in rows, and started removing some paddy;
The guards who kept watch during the night
And who announced the passage of time by beat of drums,
Apprehended him and brought him before the king.*

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*When the spear-wielding king (in his court) questioned
The tapaswi-devotee, he replied thus: "I did this as I was
Stymied in all my efforts to feed the servitor of our Lord,
The Father." When he so spake, the king grew exceedingly
Compassionate, released him and said: "Lo, he indeed
Is a treasure unto me."*

These lines describe the idangazhi nayanar was a great devotee of lord siva he trust every one of shiva devote. At dead of night he broke into the king's granary Situating within the many-walled and well-guarded Prompter where heaps and heaps of paddy were kept Stored in rows, and started removing some paddy the guards who kept watch during the night and who announced the passage of time by beat of drums, Apprehended him and brought him before the king. When the spear-wielding king (in his court) questioned the tapas devotee, he replied thus: "I did this as I was stymied in all my efforts to feed the servitor of our Lord, the Father." When he so space, the king grew exceedingly compassionate, released him and said: "Lo, he indeed is a treasure unto me." He trust the lord shiva bakthas.

Kalikkampa Nayanar

Ki.Va.Jagannathan³¹⁸, A.S.Gnasambantham³¹⁹, Thiru Muruga Kirupanatha Vaariyar³²⁰, Durga Doss³²¹ say about Kalikkampa Nayanar in periyapuramam. From this reference the

³¹⁸ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.49

researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuramam.

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*When this sacred washing was going on, a former
 Servant of Kalikkampar who had in wrath abandoned
 His service, came there; he had become a servitor
 Of the Lord who wears as jewels bones and snakes;
 He came there in the habit of a devotee with others;
 When he came before the magnanimous host,
 He was about to wash his feet (also). (4017)*

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*When Kalikkampar held his feet, his wife thought thus:
 "This was the man who refused to serve (us)."
 As she delayed to pour the water from the pot full
 Of fragrant and blooming flowers, Kalikkampar,
 The first among servitors, looked at his wife
 Of dark koontal and mused thus: (4018)*

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*"He is indeed a servitor of the Lord who wears
 Fragrant konrai flowers; thinking of his past status,
 And feeling abashed, she would not pour water."
 Thus convinced, he would not look at her again;
 He unsheathed his sword, seized the pot from her*

³¹⁹ A.S.Gnasambantham, Periyapuramam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.
³²⁰ Thirumuruga kirupanantha vaariyar swamigal, Periyapuramam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.620
³²¹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.537

*And cut away her hand; he himself poured
The water from the pot and washed his feet. (4019)*

These lines tells the qualities of kalikkampa nayanara former Servant come to home he had become a servitor Of the Lord who wears as jewels bones and snakes He came there in the habit of a devotee with others When he came before the magnanimous host He was about to wash his feet his wife thought thus This was the man who refused to serve As she delayed to pour the water from the pot full Of fragrant and blooming flowers, Kalikkampar, The first among servitors, looked at his wife. He punished his wife in harmful way convinced, he would not look at her again He unsheathed his sword, seized the pot from her And cut away her hand; he himself poured the water from the pot and washed his feet.

Narasingka Munaiyaraiya Nayanar

Ki.Va.Jagannathan³²², A.S.Gnasambantham³²³, Thiru Muruga Kirupanatha Vaariyar³²⁴, Durga Doss³²⁵ say about Narasinga Munaiyaraiyar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*He would, that day, give a hundred sovereigns
Fresh from the mint, to each of the assembled
Servitors and treat them to nectarean feast. (3986)*

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³²² Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.44

³²³ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

³²⁴ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.612

³²⁵ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.531

*sublime servitors, thither came a person
Of blemish-ridden body full of dishonourable
Signs of lust; but lo, he wore the holy ash. (3987)*

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*Beholding his form those others that were near him
Moved away in sheer contempt; witnessing this, the prince
Walked toward him, folded his hands in adoration,
Took him with him and hailed him with pleasing words. (3988)*

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*Desiring to prevent the fall of the men of the world
Into hell should they disrespect person wearing
The holy as though they should lack character, the prince
Gave him twice the quantity of gold that he gave
To each of those servitors assembled there, made obeisance
To him, spoke sweet words and then gave him leave to depart.*

These lines tells the qualities of Narasinga Munaiyaraiya Nayanar he give a hundred sovereigns Fresh from the mint, to each of the assembled Servitors and treat them to nectarine feast one man came a person Of blemish-ridden body full of dishonorable Signs of lust but he wore the holy ash Moved away in sheer contempt; witnessing this, the prince Walked toward him, folded his hands in adoration the prince Gave him twice the quantity of gold that he gave To each of those servitors assembled there, made obeisance To him, spoke sweet words and then gave him leave to depart so he respect of all people by the way of his action he is a saint so he trust every by the way of his spirituality.

Eanati Nathar Nayanar

Ki.Va.Jagannathan³²⁶, A.S.Gnasambantham³²⁷, Thiru Muruga Kirupanatha Vaariyar³²⁸, Durga Doss³²⁹ say about Eanathi Nathar Nayanar in periyapuranam. From this reference the

³²⁶ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.40

³²⁷ A.S.Gnasambantham,Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam,Chennai.

researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

செய்யுள் எண் செய்யுள்களில் எண் செய்யுள்கள் எண் செய்யுள் 0644-4

*He removed his shield; it was then the devotee eyed
The holy ash on the forehead of the base one.*

செய்யுள் எண் செய்யுள்களில் எண் செய்யுள்கள் எண் செய்யுள் 0645-1
செய்யுள் எண் செய்யுள்களில் எண் செய்யுள்கள் எண் செய்யுள் 0645-2
செய்யுள் எண் செய்யுள்களில் எண் செய்யுள்கள் எண் செய்யுள் 0645-3
செய்யுள் எண் செய்யுள்களில் எண் செய்யுள்கள் எண் செய்யுள் 0645-4

*As he beheld the holy ash, he cried:
“Woe is me! I now behold on him
The blazing beauty of the holy ash which I haven’t
Hitherto seen; what else can I do now?
He has become the glorious servitor of the Lord of gods!
Let me so act that he may his wish fulfil.”*

செய்யுள் எண் செய்யுள்களில் எண் செய்யுள்கள் எண் செய்யுள் 0646-1
செய்யுள் எண் செய்யுள்களில் எண் செய்யுள்கள் எண் செய்யுள் 0646-2
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*His first thought was to throw away his sword and shield;
He would not do it as he later thought thus:
“The stigma of killing an unarmed warrior
Should not attach him.” So he held
His powerful shield and shining sword, as though
He would fight, but stood fully exposing himself.*

These lines tell the quality of eanathi natha nayanar He removed his shield; it was then the devotee eyed the holy ash on the forehead of the base one as he beheld the holy ash, he cried “Woe is me! I now behold on him the blazing beauty of the holy ash which I haven’t hitherto seen; what else can I do now? He has become the glorious servitor of the Lord of gods His first

³²⁸ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.171

³²⁹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.188

thought was to throw away his sword and shield because of spirituality he admire he did not fight with the siva devotion behalf of his spirituality.

Pukazhchozha Nayanar

Ki.Va.Jagannathan³³⁰, A.S.Gnasambantham³³¹, Thiru Muruga Kirupanatha Vaariyar³³², Durga Doss³³³ say about Pugazhchozha Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*The monarch who was the life of the earth,
Among the innumerable severed heads
Brought to his view, beheld on the top of a head
A little braid of matted hair. (3974)*

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*Even as he beheld it, he quaked; his mind grew
Bewildered; he folded his hands in adoration;
Borne by the great fear which possessed him, he moved
Toward the head held by the valiant and hardy warrior
And clearly beheld the matted hair;
Tears cascaded from the beauteous lotus-eyes of the king. (3975)*

These lines tell the quality of pugazh chozha nayanar and his excellence work his greatness of work proved in the war. One war he was successfully win the war and the next he

³³⁰ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.40

³³¹ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

³³² Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.607

³³³ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.526

was so sad to scene of the situation. Even as he beheld it, he quaked; his mind grew Bewildered; he folded his hands in adoration; Borne by the great fear which possessed him, he moved toward the head held by the valiant and hardy warrior and clearly beheld the matted hair

Kazharitru Arivaar Nayanar

Ki.Va.Jagannathan³³⁴, A.S.Gnasambantham³³⁵, Thiru Muruga Kirupanatha Vaariyar³³⁶, Durga Doss³³⁷ say about Kazhatrarivar Nayanar in periyapuranam. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuranam.

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*As the fuller's earth soaked by rain dripped
Down his person making it white, he thought it
To be the habit of a devotee of the Lord
Whose hand sports an antelope; he descended
Down from the neck of the decked royal tusker,
And in loving devotion and increasing ardour,
Folded his hands in all haste.*

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*Adored by the Cera King, the bewildered washerman
Hailed the king and said: "My lord, who am I
That you should do so? I am your servant,
Your washerman." Hearing this the king said:*

³³⁴ Ki.Va.Jagannathan, nayanmar kathaikal part 3, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.27

³³⁵ A.S.Gnasambantham, Periyapuranam oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

³³⁶ Thirumuruga kirupanantha vaariyar swamigal, Periyapuranam vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.581

³³⁷ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.503

*“I am Cera, the serviteur; you reminded us
Of the lovable guise of the holy ash;
Well, you may proceed untouched by grief.”*

These lines tell the quality of Kazharitru Arivaar Nayanar he trust the spirituality based people on behalf of trust and truth worthiness one day As the fuller's earth soaked by rain dripped Down his person making it white, he thought it To be the habit of a devotee of the Lord Whose hand sports an antelope; he descended Down from the neck of the decked royal tusk, And in loving devotion and increasing ardor, Folded his hands in all haste.

From this study, Virtual reality emerges as a promising technology for a new breed of e-commerce applications that can address the critical need for integrating both technical and social aspects of online shopping. However, the research agenda on virtual reality applications for e-commerce is technology-focused and should be expanded to incorporate social and behavioral issues. In this direction, this paper contributes by providing an empirical assessment of the potential of virtual reality shopping environments for building customer trust and gaining preference over web commerce sites. A prototype virtual e-commerce environment designed on trust-building principles was presented and evaluated with a qualitative study. The participants were experienced Internet users with a computing background. Such a profile might suggest bias in the results of the assessment, both positive, as it was easier for such users to use the virtual environment, as well as negative, as they were more demanding from average users. The study showed that a virtual reality shopping environment can deliver the functionality of a typical e-store with the expressiveness of a physical, face to face interaction thus allowing for a superior and trust building online shopping experience. The analysis and interpretation of the results provided further insights as to how and why virtual reality environments for ecommerce can enable the building of customer trust and can be preferred over conventional web stores for online shopping.

Though it is lengthy to describe Virtual Reality from the life of Maiporul Nayanar, Idangazhi Nayanar, Kalikamba Nayanar, Narasinga Munaiyariyar, Enadi Natha Nayanar, Pugazh Chozha Nayanar and Kazhatrarivar Puranam, the Researcher has attempted to explain it in a simplified manner. Virtual reality plays an important role in E commerce. Trust building is the main reason for the development of E commerce. Assuming a non existing one as existing

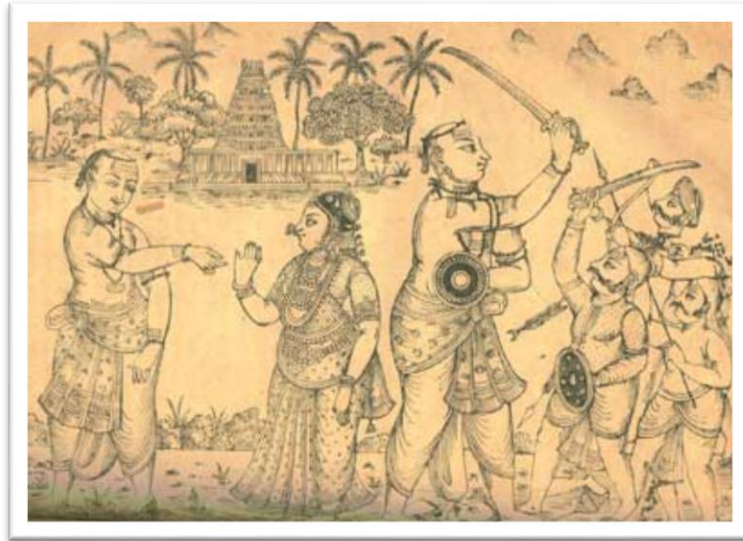
and building trust on a non existing one can be called as virtual reality. Amazon, Flipcart all grow up and exist on the basis of trust building in virtual reality.

Maiporul Nayanar Nayanar treated and respected even his enemy, when he was dressed up like a shiva's devotee with scared ash in his forehead and ruthratcham on his neck. Though he identified him as his enemy, he respected him well and considered him as real devotee of lord shiva on the basis of virtual reality. The enemy stabbed Maiporul Nayanar nayanar with knife .yet, he didn't punish him, he called his soldier guard and instructed him not to attack or kill him instead he asked the guard to respect him, as he was dressed as lord shiva's devotee. Maiporul Nayanar nayanar believed in spirituality and followed virtual reality. Kalikambar nayanar, narasinga munaiyar and kazhatrarivar nayanar respected all those dressed up like shiva's devotee, even if they were their servants. They considered them same as lord shiva and respected them .Their belief, spirituality and virtual reality made them to gain place in the list of nayanmars. These nayanmars respected even bad people because of virtual reality and hence researcher included them under virtual reality concept. Idangazhi Nayanar also respected all those dressed up like shiva's devotee, even if they were their theft. Pugazhchozhar commit suicide because he killed one shiva baktha in the war so he feels very bad and Enathinayanar also very happy to die because one shiva bakthar killed him with vipoothi. Therefore, Maiporul Nayanar, Idangazhi Nayanar, Kalikamba Nayanar, Narasinga Munaiyaraayar, Enadi Natha Nayanar, Pugazh Chozha Nayanar and Kazhatrarivar Puranam stories have similar concept of virtual reality and trust building in e-commerce.

REJECTED LIST FOR THIS STUDY

For this study researcher omitted two nayanmars story there are 1.Maanakanchara nayanar and 2.Iyar pagai nayanar. These stories content not to be consider for this research work because of cultural reason. The reason should be described in the discussion part.

MAANAKANCHARA NAYANAR AND IYAR PAGAI NAYANAR



DISCUSSION

Manakanchara Nayanar

Ki.Va.Jagannathan³³⁸, A.S.Gnasambantham³³⁹, Thiru Muruga Kirupanatha Vaariyar³⁴⁰, Durga Doss³⁴¹ say about Manakanchara Nayanar in periyapuram. From this reference the

³³⁸ Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.62

³³⁹ A.S.Gnasambantham, Periyapuram oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

³⁴⁰ Thirumuruga kirupanatha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.216

researcher narrates the management point of view with the descriptions of these Tamil famous writers Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

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*Addressing the adoring servitor He said:
"The hair of this beautiful belle can serve Us as
Panchavati." Thus spoke He, the bestower of grace to devotees.*

0895-3
0895-4

*"I am indeed truly endowed", and sheared away
From its base the hair – dark as night --,
Of his flowery daughter, and extended it into
The flowery hands of Him who stood before him
And who is the breaker of the cycle of transmigration.*

These lines express the situation of manakanchara nayanar siva devotee wants her daughters hair and he do base the hair Of his flowery daughter, and extended it into The flowery hands of Him who stood before him And who is the breaker of the cycle of transmigration.

Iyar Pagai Nayanar

Ki.Va.Jagannathan³⁴², A.S.Gnasambantham³⁴³, Thiru Muruga Kirupanatha Vaariyar³⁴⁴, Durga Doss³⁴⁵ say about Iyarpagai Nayanar in periyapuram. From this reference the researcher narrates the management point of view with the descriptions of these Tamil famous writers

³⁴¹ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.226

³⁴² Ki.Va.Jagannathan, nayanmar kathaikal part 1, 1980, amutha nilayam limited, 46, rayapet high road, Chennai. pp.8

³⁴³ A.S.Gnasambantham, Periyapuram oor aaivu part 1 and part 2, 1999 march, gangai puthaga nilayam, Chennai.

³⁴⁴ Thirumuruga kirupanatha vaariyar swamigal, Periyapuram vilakkam, 7th press print, 2014, guga sri variyar pathipagam, Chennai. pp.117

³⁴⁵ Durgadoss S.K.Swami, Arupaththu Muuvar Kathaikal, 1967, January, prema pirasuram, Chennai – 600024. pp.145

Ki.Va.Ja, A.S.Gna, Vaariyar and Durga Doss's words. These author's definitions collectively evaluate their reviews of this saints with they mentioned lyrics of periyapuram.

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*When he spake thus, pat came His reply.
"I came here to secure for me your loving wife."
Though the gracious One Spake thus, the joy
Of the pure devotee but doubled, and he
Addressed Him, bowing in reverence, thus: (410)*

These lines tells situation of the Iyar pagai nayanar life.

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*And poised in the dharmic life of a housewife, thus:
"O woman nobly descended! Oh my duly wedded wife!
This day I gift you to this true tapaswi."
The noble wife whose locks were decked with honied blooms
Stood dismayed; eftsoon she recovered and spake thus:*

These lines describe the abnormal behavior of Iyarpagai nayanar.

From the story of Manakanchara Nayanar Puranam Maanakancharar's daughter was engaged to be married to Eyarkon Kalikamar. At that time, Maha Vrathiar comes to the marriage place and wants her hair for the panchavati at once, Nayanar took a knife and, without thinking for a moment, cut the hair on his daughter's head and handed it to the ascetic.

In his extreme devotion to the Siva Yogi, he did not even consider the fact that he was disfiguring his only daughter, and that the bridegroom might refuse to accept her.

In the story of Iyar Pagai Nayanar Puranam the Brahmin said his want one gift from Iyar pagai. If you promise to give what I want, The Nayanar agreed readily 'provided I have it with me.' The Brahmin at once revealed what he wanted: 'It is the gift of your wife.' Nayanar went inside the house and informed his wife of all that had happened. She was shocked at first, but quickly regained her composure. To a chaste wife, the husband is God, and whatever he commands is Law and Dharma. She readily agreed to follow the Brahmin guest as his wife.

Nayanar came out with his wife and asked the Brahmin to accept the gift. The Brahmin, however, feared the wrath of the wife's relatives and asked Nayanar to accompany them till they were safely out of the town and out of danger. Nayanar agreed to do so and armed himself to protect the Brahmin.

The above mentioned two stories were based on the bakthi or spirituality. But, nowadays, these stories are not suitable for the society. Although the researcher tries to connect these two stories into present management concepts, this might be wrongly understood by the readers. For this reason the researcher ignores the two stories. So, these stories were recommended to study and to understand on the basis of spirituality and not for managerial implications.

CHAPTER V – FINDINGS, SUGGESTIONS, CONCLUSION

SUMMARY OF FINDINGS FROM THE STUDY:

In the business world, personal values and Organizational Values play an important role. The two criteria will take trust level on the behalf of every organization and people. In every business setup, there have been notorious instances of unethical behavior. Society has become painfully aware of ethical breaches committed by companies. Values seem to be an important contributor in choice making at individual and organizational levels.

Organizational values are discussed in the context of beliefs and ideas about what kinds of goals the members of an organization should pursue, as well as the ideas about the appropriate kinds or standards of behavior the organizational members should use to achieve these goals. Organizational values develop organizational norms, guidelines or expectations that prescribe appropriate kinds of behavior by the employees in particular situations and direct the behavior of organizational members toward one another.

Personal values are desirable Tran's situational goals serve as guiding principles in people's lives. This study is based on several assumptions about values, which include the following:

1. Values influence human behavior and help to determine how an individual ought or ought not to behave or act (judgments, evaluations, and attitudes).
2. Intrinsic worthiness of values determines external behavior.
3. People seek this worthiness in all their activities they engage (professional, social interactions, cultivated principles).
4. Values are the drivers of personal, social, and professional choices and behaviors.
5. Professional alignment with organizations, that exemplify the fit of values, fosters a climate that supports ethical behaviors and practices and organizational commitment.

The concept that the values influence decision making has not gone unnoticed by the scholars who had explored the role of values in the development of their Contingency Model of Decision Making

The researcher by doing this investigation tries to tell organization and personal values as more important and how they are found relevant with the concepts in periyapuram. And the readers will take a lesson from this study. This being the main point of view of this study, the researcher describes the personal values and organizational values:

Personal Values (PV) : Adviser & counsiler Qualities, Behavior Modification, Leader's Qualities, Crisis Management, Emotional Intelligence, Promise Based Management, Nominal Promotion, Punishments and Penalties, Servant Leadership, Stress Management, Time Management, Conceptual Framework.

Organizational Values (OV): Organizational Commitment, Breach of Employment, Knowledge Management, Talent Management, Consumer Protection, Donations, Family insurance, Indian Ethos and Values, Entrepreneurship Challenges, Virtual Reality Trust Building in E-Commerce

PERSONAL VALUES (PV):

1. ADVISER & COUNSILER QUALITIES CONCEPTS FROM PERIYAPURANAM:

Kulacchirai Nayanar had these advisory qualities naturally. He was a minister in a king's empire. He had truthworthiness and was very truthful in his minister's court. When the Pandian kingdom was under problem, he used his knowledge and strategical thinking and he helped the king and the queen, because of his advisory knowledge the Pandian kingdom was restored and the king also got himself free disease. In this study, he played three different advisory roles, one for the family, for the organization and one for the nation's wellbeing. His life history us realize the importance of advisory role for organization development. Kulacchirai nayanar played a good role as leader and an adviser as well.

Even Sambandhar extolled his virtuous qualities in a song and the song tells Kulacchirai Nayanar qualities such as Trustworthiness, Knowledge, Communication Skills, Compassion and

Optimism. Kulacchirai Nayanar used his knowledge and experience to help the queen to make a more informed decision. Advisors can improve the process of succession by taking a strong role in mentoring the next generation leadership. Therefore, Kulacchirai Nayanar's story stands as an example of decision making of an advisor and administrator.

2. BEHAVIOR MODIFICATION CONCEPTS FROM PERIYAPURANAM:

Behavior modification concept has emerged few years back only. Behavior modification is the application of experimentally established principles of behavior to the problems of behavior. Currently, it draws most heavily from ideas not from theories in the area of learning, motivation and behavior. There are no existing theories for behavior modification and no studies are done in this area but still it played a vital role and there lies the importance of the study.

It is the duty of Naminandhi Adikal to do pooja for lord Shiva and he light up ghee lamps for lord Shiva. In some situation, if ghee was not available, the change in his behavior and attitude, has given him a thought of lighting up lamp by using water. Usually, all use ghee to light up lamp; he was able to use water to light up lamp. This positive attitude and behavior change has made him to reach greater heights and gain an important place among 63 nayanmars.

In the same way, Sakkiyar did his prayer by throwing stones on the Lord shiva when flower was not available. Lord shiva accepted his devotion and converted all stones in to flowers.

Thandi adikal was blind. Though he was blind he wanted to depen the temple pond. In spite he being blind he attempted to depen the pond and do good service to lord. Because devotional work he got back his vision.

From these three nayanmar's life history, we can understand how positive changes occur in behavior like doing devotional work in spite of blindness, and when ghee, flower were not available their positive attitude made them to think of alternatives like water, stone. Their behavior modification has made them specific among the 63 nayanmars list so it is inferred that we could understand that behavior modification has brought positive results in the life of three Nayanmars.

3. LEADER'S QUALITIES CONCEPTS FROM PERIYAPURANAM:

A good leader should accept the mistake and learn from the mistakes. A good leader should have 6 A qualities they are:

A- Admit, I made a mistake

A- Apologize; I am sorry for making this mistake

A-Acknowledge, I recognize where I went wrong that caused my mistake to occur

A- Attest, I plan to do the following to fix the mistakes on this specific time plan

A-Assure, I will put the following protections in the place to ensure that I donot make the same mistake again

A- Abstain; never repeat the same mistake twice

Great people follow the 6A's of proper apology. When a good leader make mistakes he attempts to rectify it.

Kochengat Chozhan was born as a spider in his previous birth and he always built his web on lord Shiva's idol. Every time when he built the web, an elephant destroyed it. The mistake he made in the previous birth was being born as a spider, building a web that was easily destroyed by the elephant. He understood his mistake and wanted to rectify it in his next birth. So, he was born as Kochengat Chozhan in next birth and he built more then 60 to 70 temples with narrow entrance all over his empire to prevent the elephants entering in to the temples. From his life history, we understand that he understood his mistake, he didn't want it to happen again and hence he built temples with narrow entrances. He learned and rectified his mistake of his previous birth; similarly, a good leader should have this quality of learning from mistakes and should stop it from happening again. Therefore, good leaders should learn from their mistakes concepts in their life.

4. CRISIS MANAGEMENT CONCEPTS FROM PERIYAPURANAM:

From the story of ilayankudi maran nayanar puranam says, one night raining time Ilayankudi mara nayanar's house. There was nothing to offer the devotee of the Lord. But, the devout wife

suggested that Nayanar could go into the backyard and collect the grain-seeds that they had just sown that very day. Nayanar accepted the suggestion. On account of the heavy rain, the grains were floating and it was easy to collect them in a basket. As soon as he brought the grains, the wife fried and crushed them and with the help of some greens that grew in their own backyard, cooked a nice dinner for the guest. Nayanar was supremely happy. From this situation Ilayankudi Maran Nayanar's wife made a correct suggestion and decision so decision making concept is more important from the story. And they collect the food items from the natural sources in the easy way in that crisis situation they handled in good idea and the concept of crisis management policy. Therefore, Ilayankudi mara nayanar story which deals the decision making and crisis management concepts. A crisis mindset requires the ability to think of the worst-case scenario while simultaneously suggesting numerous solutions. Ilayankudi maran nayanar's wife suggests valuable suggestion for her husband's workshop. In the term of Crisis management, is a situation-based management system that includes clear roles and responsibilities and process related organizational requirements company-wide. Ilayankudi Maran Nayanar and his wife they are manage their crisis situation with the correct suggestion and decision. In the modern thought of crisis management, crisis mind-set, decision making already used in our forefathers life style.

5. EMOTIONAL INTELLIGENCE CONCEPTS FROM PERIYAPURANAM

From this study, the Emotional Intelligence Concept from Kannappa Nayanar, Murthi Nayanar, Kaliya Nayanar, Kanampulla Nayanar Puranams has been carry over under abnormal circumstances, if a person takes an intellectual decision at the time of emotional situation and if it leads to a positive result/ outcome then it can be considered as emotional intelligence. Understanding yourself, your goals, intentions, responses, behavior and all are considered as various aspects of emotional intelligence. Kanappanayanar gave one eye to shiva, when he saw blood oozing from shiva's eyes. He attempted to give another eye also to shiva when he saw bleeding from the other eye of lord shiva. He took an intellectual decision in an emotional situation and was ready to lend his eyes to shiva. Later he got blessing from lord shiva and got back his eyes. Moorkanayanar used to give sandalwood paste to decorate lord shiva idol. When sandalwood was not available, he attempted to use his elbow to grind and make paste from it for lord shiva. Whether right or wrong, he has chosen an intellectual decision even during an emotional situation. Kaliyanayanar attempted to cut his neck and lit lamp by using his blood,

when oil is not available for lighting up the lamp. He got blessings from lord Shiva by handling an emotional situation. Kanampullar nayanar wanted to light up fire in grass for pooja. When grass is not available, he considered his hair as grass and lit it up with fire to do pooja. Even if it is wrong, he handled the emotional situation with intelligence. All these Nayanars took decisions in emotional circumstances and hence the researcher has included him under emotional intelligence concept.

6. PROMISE BASED MANAGEMENT CONCEPTS FROM PERIYAPURANAM:

Promise based management can be defined as an employee's personal agenda that is fulfilling a promise or a commitment. Promise can be understood in three phases they are meeting of minds, making it happen and from researcher point of view many more definitions, concepts are available for promise and promise based management. Thirukkurippu Thondar nayanar wanted to return back the cloth of a devotee, as he promised to return. So, he attempted to wash it, but unfortunately the cloth was torn. He was very upset that he couldn't keep up his promise and return back the cloth, so he decided to kill himself by hitting against a huge stone. Thirukkurippu Thondar considered fulfilling his promise /commitment as more important than his life. It is understood from his life history that organization/ individual should be committed to their promise and should take necessary steps to fulfill it, as per promise based management.

Similarly, Amaraneedhi Nayanar promised to return back the cloth of devotee, but he couldn't so he tried to return back an equal weight of other products. He kept the devotees cloth at one pan of the scale and put all his wealth on the other pan to equalize the weight, but he couldn't match the weight of the kowpeenam. Later Amaraneedhi Nayanar decided to give his whole family, wife and child to equalize the weight. When he attempted to do it, lord shiva appeared and showered blessings on his family. Amaraneedhi Nayanar was ready to lose all his wealth and family too. To fulfill his promise from his life history of Amaraneedhi Nayanar we learn that if an organization has such promise based management, it will help the organization to develop more.

7. NOMINAL PROMOTION CONCEPTS FROM PERIYAPURANAM

From the story of Karaikal Ammaiyar, the intense love for Lord Siva is revealed and she was married to Paramadattan. One day he understood the greatness of his wife. He felt that it was a great sin to live with her as her husband people demanded an explanation; he revealed that he regarded her, not as his wife, but as a Goddess. Punithavathy understood his mental condition, and prayed to the Lord: 'In that case, Oh Lord, deprive me of the present physical charm and let me have a demoniacal form.' Her prayer was immediately granted and her charming body was transformed into a skeleton she was promoted by god from household life to devotional life. Then, she went on a pilgrimage to the holy Kailasa. Feeling that it would be a great sin to place her foot on those sacred grounds, she made the last part of the journey on her head. Mother Parvathy was surprised to see Punithavathy's strange form and her wonderful devotion. Lord Siva told her of Ammaiyar's greatness. When she went near Him, Lord Siva welcomed her with extreme love and granted a boon to her. She fell at His Feet, and prayed: 'Oh Lord of Mercy, give me sincere, pure, unalloyed, eternal and overflowing devotion unto you. So, Karaikal Ammaiyar got a great place in saivam with the respect of Lord Shiva and Parvathi this is a greatest promotion in the field of bhakthi. And she wants no more birth. If, however, she had to take birth here, grant me that she should never forget you. Whenever you dance, she must be at your feet singing your praise. This is my only wish.' Lord Siva granted the boon and asked her to proceed to Thiruvallangadu to witness His dance. So Lord Shiva to give a greatest chance to Karaikal Ammaiyar to see the great full dance this is great think of devotional people so she is promoted by Lord Shiva for her greatness of bhakthi. Therefore, the promotion concept is already used in our forefather's life style.

8. PUNISHMENTS AND PENALTIES CONCEPTS FROM PERIYAPURANAM:

From the eight stories the researcher finds out

Eripathar Nayanar killed the elephant with his powerful axe on one stroke.

Arivattaya Nayanar Began to cut his throat with a sickle known as arrival and Kalikamar Nayanar gave up his life by cutting his bowel open.

Koltpuli Nayanar called their relatives to his house and killed them, including his parents, for this crime and the same thinking in Chandeswara Nayanar took a stick and hit his father's leg and the stick was transformed into an axe again by His will it killed the father and Sakthi Nayanar would cut off the slanderer's tongue who speaking ill of lord shiva.

Kazharsinga Nayanar cut off the nose of the queen for that smelt the flower and then Seruthunai Nayanar gave an additional punishment to her, by cutting off her hand which picked up the flower.

The eight stories which deal with the punishment and penalty concept revealed, but the researcher tells that this punishment related study is only to read and understand what punishment is and cannot be followed in organization and life. The process of punishing wrongdoing, though, need not be calling us unduly harsh, or sadistic. The focus must remain on changing behavior to improve performance. The purpose of this study was intended to promote skilled and constructive use of discipline, when it is warranted by offering several guidelines to enhance its effectiveness. The recommendations on the productive use of aversive control suggested in this study, however, should not be interpreted as implying that managers should blissfully punish every undesired behavior. If the supervisors find they are using punishment more often than positive reinforcement, then they are doing something wrong.

9. SERVANT LEADERSHIP CONCEPTS FROM PERIYAPURANAM

Servant leadership played a vital role in both industrial management and modern management. Professor Greenleaf, in 1990, has mentioned nine qualities of servant leadership. They are listening, healing, empathy, awareness, persuasion, forecasting, commitment to the growth of the people, building the community.

Viranmeenda Nayanmars has 5 qualities out of this above mentioned 9 qualities. He is the leader head of devotees group. Sundramoorthy Nayanar didn't respect him and went inside the group. So, Viranmeenda nayanar was angry that sundramoorthy nayanar didn't respect him, but he felt that he should have responsibility and should fight for his dignity and self respect. This, we may consider as healing of Viranmeenda nayanar. He spoke to all other devotees and creates awareness about their responsibility, respect and how they should get it. He is committed to his group people. Similarly, servant leadership played a vital role in the employee's growth in

an organization. Since, sundramoorthy nayanar spoiled the reputation in the gathering of all 63 nayanmars, Viranmeenda nayanar attempted to restore their dignity, honour and help to develop the growth of people by creating awareness. A servant leader should show their strength in unity. Viranmeenda nayanar showed his dignity, strength to sundramoorthy nayanar and to lord shiva. Viranmeenda nayanar is a good servant leader. Though Professor Greenleaf has invented the concept of servant leadership, it was already narrated in our forefather's life.

10. STRESS MANAGEMENT CONCEPTS FROM PERIYAPURANAM

From the story of Apputhi Nayanar Puranam says, Apputhi Nayanar's son handed the leaf to his mother and immediately fell down dead. Apputhi did not want to let this disturb his worship of Appar Swamigal. Apputhi nayanar as a father he feels very sad but the situation is not favor to express his reaction so he desired to do their worship. From this situation, the problem-solving approach has been advocated in the literature as an effective organizational stress management intervention. Therefore, from the Apputhi Nayanar story narrates the stress management. In the term of Stress management refers to the wide spectrum of techniques and psychotherapies aimed at controlling a person's levels of stress. Apputhi Nayanar tries to control his stress level for the workshop. Siruthondar Nayanar also dealt with the same problem. Siruthondar and his wife was feeling very bad in the situation because they kill his chil for cooking so siruthondar and his wife manage their stress level with his and her mind streaght in the modern thought of stress management already used in our forefathers life style.

Apputhi nayanar's Nayanar Managed his stress to fulfill his commitment. Though his son was bit by snake and was dead, he could manage his stress and was committed to serve food to lord shiva's devotee. Whereas Siruthondar and his wife killed their son, cooked him and served him as food to a devotee.

Compared to Apputhi Nayanar and Siruthondar and his wife had lot of courage and they could manage high stress level to fulfill their commitment of serving food to shiva's devotee. So nayanmars are good examples for stress management. In an organization, if a person faces stress levels as Apputhi Nayanar had or a greater stress level as faced by Siruthondar he / she should grow up their capability to manage stree and fulfill the organizational commitment. Managing

stress at any level can be called as stress management. This concept of stress management can be understood from the life of Apputhi nayanar and Siruthondar nayanar lifes.

From these two stories, the two saint's wife are found having a high level stress than their husbands because mothers are more affection with their child comparing with the father. in the term of Stress management refers to the wide spectrum of techniques and psychotherapies aimed at controlling a person's levels of stress

11. TIME MANAGEMENT CONCEPTS FROM PERIYAPURANAM:

Thirunaalai Poovar Nayanar Puranam says: Thirunaalai poovar name is baesd on the time management concept because he likes to see the lord nataraja. He desires said to his to go to Chidambaram and to have Darshan of Lord Nataraja. He companions: "I will surely go to Chidambaram tomorrow. 'This expression earned for him the name Thiru Nalai Povar (one who would go tomorrow). So, Thiru Naalai Poovar story perfectly narrates the time management concept because Thirunaalai Poovar managed this time and successfully finishes his task. Thirunaalaipoovar desired to do a task in his life with the same concept followed in modern time management concept to - do list management and the time management system also followed like sign, camera, finger print and ect, in the story of thirunaalai poovar the time management system is nandanar's mind set and pakthi. The pakthi lead the thirunaalai poovar

12. CONCEPTUAL FRAMEWORK CONCEPTS FROM PERIYAPURANAM:

From the story of Pusalar's it is understood that mental worship is thousands of times better than external ritualistic worship: mental worship soon leads to Samadhi and Self realization. He strongly desired to build a temple for Lord Siva, but he did not have the money for it. So, mentally he gathered the necessary materials for the purpose. He laid the foundation stone on an auspicious day. He raised the temple and had even fixed an auspicious day for the installation of the deity in it. He told the king that that temple was only in his mind. The king was greatly surprised to hear this. Admiring Pularar's devotion, the king fell at his feet and worshipped him. Pularar installed the Lord in his mental temple and continued to worship Him till he attained His Abode. And, Vayilar Nayanar also constructed temples mentally and did Manasic worship. He built the temple of non forgetfulness, lit the shining lamp of Self-

illumination, bathed the Lord in the waters of immortal Ananda and worshipped Him with the elixir of supreme love. Thus he obtained salvation. Here is the life of a Para Bhakta, a supreme devotee.

From these two stories of Pusalar and Vayilar Nayanars the very strong ideological spiritual temple in their minds is felt. Their dreams, thinks, mind strong is very important to every researcher. In modern research point of view conceptual frame work or mind mapping is more important in every research our forefathers teach how to frame a good conceptual idea and how to make a mind mapping via in his spiritual life.

ORGANIZATIONAL VALUES (OV):

13. ORGANIZATIONAL COMMITMENT CONCEPTS FROM PERIYAPURANAM:

Organizational commitment from Adhipatha Nayanamar and Kungiliyakalaya Nayanmar was realize in this part from these stories when we talk about organizational commitment, researcher would like to mention a quote “Be loyal to company and company will be loyal to you”. One should have commitment towards organization without being taught or influenced by others. Organizational commitment should be an inbuilt one, so we can relate only those who work to a greater extent to fulfill his commitment with the organization.

Adhipathar Nayanar always dedicates the first fish that he receives to lord Shiva. He didn't get fish for some days, later on, one day he got a gold fish. Though he was starving, he didn't take it home. He would give that fish to lord Shiva even if it were a gold fish. At any circumstances, he didn't step back from his commitment of giving first fish to shiva. So, in Nayanars life there is organizational commitment, here, we relate the organizational commitment with his devotion towards lord Shiva and he stick on to it.

Kungiliyakalaya Nayanar was in poverty, he didn't have money in hand, he went to sell his wife's mangalyam to get food, but he sold it and bought kungiliyam to lord shiva without listening to his wife's words. So, even if he doesn't have money, food, he wants to be committed to his work and devoted to lord Shiva.

Both these Nayanmars life histories are good example for organizational commitment.

14. BREACH OF EMPLOYMENT CONCEPTS FROM PERIYAPURANAM:

Sundaramuurthi Nayanar tells that he was a great devotee of Lord Siva. At the proper age, the parents wanted to get their son married. But, the wedding was not to take place. Just when the ceremony was to begin, an old Brahmin, with sacred ashes on his body, Rudraksha around his neck and matted locks on his head appeared and said: 'This man, Arurar, is my bond slave. I have a document to that effect executed by his grandfather. He cannot marry.' This put an end to the ceremony. Sundharar and the Brahmin left the place. The young bride fixed her mind on the holy feet of Sundharar, shed her mortal coil and attained the immortal abode of Lord Siva. Sundharar and the old man had a heated argument. Sundharar asked him: 'Who are you and from where have you come?' To which the Brahmin replied: 'I belong to Thiruvennai Nellur.' Sundharar called him a liar and said: 'Come, let us go to Thiruvennai Nellur and get this dispute settled by the wise men there.' At Thiruvennai Nellur, before an assembly of wise men, the old Brahmin produced the document which read as follows:

I, Aruran, the Adi Saivite of Thirunavalur, execute this bond of slavery with heart and soul. I and my progeny for all time to come are bond slaves to Pithan of Thiruvennai Nellur, and we are bound to serve him by all means. Pithan means Lord Siva who delights to be called a 'mad man', to exemplify the state of the highest Yogi whose behavior resembles that of a mad man but who teaches us that there is nothing in this world worth taking any notice of and the worldly 'wise men' are all mad people in truth.

After examining the witnesses cited in the document and verifying the grandfather's signature, the assembly confirmed the old man's claim. Sundharar had to accept it as God's will. Followed by all of them the Brahmin entered the temple of Thiru Arul Turai on the pretext of showing them his house, and promptly vanished. Arurar understood that it was the Lord Himself who had appeared as the old man to save him from the shackles of Samsara.

The Sundaramuurthi Nayanars's for father has pledged that, they will be slave for an old saint residing at nallur. So, when Sundaramuurthi nayanar was getting married, the old saint claimed that the Sundaramuurthi Nayanar belong to him as he was pledged by his forefather. The old saint showed the palm leaf manuscript as acknowledgement. He went to court claiming that

the Sundaramuurthi nayanar is breaking up the contract, which was signed by his forefather and he wanted to stop the Sundaramuurthi nayanar from getting married.

An employer or employee can be taken up to the court for breach of contract, similarly, in the life of the Sundaramuurthi Nayanar, he was taken to court for breaking the contract laid down by his forefather. By showing the palm leaf manuscript, the old saint justified that the Sundaramuurthi nayanar belong to him and he took the Sundaramuurthi nayanar with him. From his life history we learn about the breach of contract and action taken for breach of contract.

15. KNOWLEDGE MANAGEMENT CONCEPTS FROM PERIYAPURANAM:

Thirugnana Sambandhar has written many songs book and dedicated to this world. This book influenced the life of many people. Many people read his book and got benefited by it. Because of the knowledge shared by thiru gnana Sambandhar the readers also get benefitted and received good deeds in life. Hence the researcher has included him under the knowledge management concept.

Thirumular wrote a book named “Thirumanthiram”. This book is a medical book and he has given the treatment and remedies for many diseases in this book. Thirumular shared his medical knowledge with others through his book Thirumanthiram.

Kaari Nayanar has written many books called as “Tamil Kovai”. Similarly Sirupuli nayanar has written many books and has helped many people to understand vedhas. Aiyadigal kadavarkon nayanar has written many songs. Ruthra pasupathi nayanar has read all vedhas and he used to pray and tell those manthras by standing in water. He read and got knowledge; he used it, and also shared it with others Perumizhalai kurumba nayanaryanar also has written books and contributed by knowledge sharing.

All the Nayanmars mentioned above created through knowledge, used the knowledge, shared the knowledge with others by writing books, managed it well, so all are considered under knowledge management concept by the researcher. Their life histories make us understand the concept of Knowledge management.

16. TALENT MANAGEMENT CONCEPTS FROM PERIYAPURANAM:

The story of Anaya Nayanar shows the service of nayanmar to the Lord took the form of playing on his flute the holy Panchakshara Mantra of Siva. He aspired to realise the Lord, through this Mantra. The Lord was immensely pleased with Ayanar's sincere devotion. The sweetness of the music of the flute and the effect of the Panchakshara Mantra both melted His heart. He appeared before Nayanar, with Mother Parvathi, blessed him and took him to Kailas.

The story of Thiru Neelaganda Yazhpanar narrates an expert in playing the Yazh. It was his habit to visit many sacred shrines and sing His glories on the Yazh. He once went to Madura. He was standing at the entrance and singing. The Lord wanted to hear him at close quarters and so asked the devotees in their dream, to bring Yazhpanar into the inner shrine the next day. When the Brahmins took him inside the shrine, Yazhpanar was surprised, but understood it was His Lila and that He wanted to hear him play on the Yazh. Yazhpanar then went to Thiruvavarur and, here, too, he remained outside the shrine and sang. And here, too, the Lord wanted him to sing in His immediate presence. So, he created another opening on the northern side of the temple. Yazhpanar understood the Lord's will and entered through the gate and sang in His Presence.

These two people blessed by lord with the quality of music talent. In the modern organization we create the organization culture with the employee's talent so in the special talent will take a good role in the organization culture. Anaya nayanar and thiru neelaganda yazhpanar get a good role in the 63 nayanmars list because of his music talents. So talent management will make a good position to the employee in the organization and it makes a good organization culture between the employees. So we understand the important of music related talent management and how to it deal with our forefathers' life history.

17. CONSUMER PROTECTION CONCEPTS FROM PERIYAPURANAM:

From the story of Thiru Neelaganda Nayanmar, In India, consumer protection act takes examples for consumer's responsibilities, their roles, and what to be done if a consumer is deceived. A consumer can go for appeal in the court as per the consumer protection law and can file a case, if he is deceived/cheated by the seller.

As the devotee of lord Shiva gave a begging bowl to Thiru Neelaganda Nayanmar, who is a potter and asked him to keep it. But Thiru Neelaganda nayanmar lost it after some days devote came back to Thiru Neelaganda nayanar and asked for his begging bowl. Since Thiru Neelaganda Nayanar lost it, the devotee wanted to take all devotees with him and to go for appeal in the court at Chidambaram. So, if any attempt was made by a merchant or seller to deceive/ cheat consumer or his rights, then they can goto court and appeal. Though the entire thing happened because of the drama of lord Shiva, we still understand the fact that, if a consumer is deceived he can go to court.

18. DONATIONS CONCEPTS FROM PERIYAPURANAM:

Donation plays a vital role in the modern management concept, especially, in the area financial management. The researcher has mentioned about availability of free benefits under 18 g deduction, because of donation.

Moorka Nayanar donated all the things, wealth he got by gambling, similarly Munaiyaduvaar nayanar donated money he got from war to feed tlord shiva's devotees Whereas Nesa Nayanar Nayanar stitched clothes and donated clothes and food to all devotees. From this 3 nayanmars life, we could find that donation played an im portant role. As an important job, these three persons donated food and clothes to all irrespective of the way they earned it (through good/ bad deeds). They donated without expecting any returns or benefits. They never thought receiving financial benefits by donation. They contributed to donation as they understood the good qualities of donation. But if we donate now, we can receive financial benefits, tax free benefits. From their life, we understand that we also should contribute to donation irrespective of any financial benefits.

19. FAMILY INSURANCE CONCEPTS FROM PERIYAPURANAM:

In modern management, health insurance for senior citizen is an important concept. If a person in an organization adopt insurance scheme, it exempts him from tax and on the other hand it helps to save, protect the life of the senior citizen by the availability of health insurance.

Sadaya Nayanar and Isaijnaniyar didn't make any major achievements in their life but they brought up their son in a very good manner and he turned up to be a good devotee of lord

Shiva. Because of this, Sadaya Nayanar and Isaijnaniyar were included in the nayanmar's list. Like how a person's parents were covered under health insurance because of son's job and his attempt to make tax exemption, Sadaya Nayanar and Isaijnaniyar were included in the 63 nayanmars list as they were the parent of Sundramoorthy Nayanar and brought up him well. Though this concept was not directly related, this ideology is similar to health insurance concept.

20. INDIAN ETHOS AND VALUES CONCEPTS FROM PERIYAPURANAM:

From The Stories of Muruga Nayanar, Thiruneelanakka Nayanar, Pugazh Thunai Nayanar, Kootruva Nayanar, Gananatha Nayanar, Somasira Nayanar Puranams says Indian Ethos and its values in various manner. The researcher points out the Indian Ethos and its values in various is the set of beliefs, ideas, etc. about social behavior and relationship of a person or group. From this concept the researcher narrates the moral ideas and attitudes that belong to a particular group or society from these stories. The research cited basic principles of Indian ethos for management from these saints life there are

Muruga Nayanar and Gananatha Nayanar puranams have Holistic approach indicating unity between the Divine it means perfection in knowledge, wisdom and power, individual self and the universe.

Muruga Nayanar offers flower garlands to the Lord, and to repeat the Panchakshara Mantra is the ideal form of worship. Sambandhar took him as his dearest friend. Muruga Nayanar got the great good fortune of attending Sambandhar's wedding when he, the bride and all others (including Muruga Nayanar) got merged in the Divine Effulgence of the Lord. Hence, the Kural says: 'Rarest of all rare things is to win the great to one's side by courting it. 'Muruga Nayanar's devotion won for him Sambandhar's friendship, and, through that, God realisation.

Gananathar was also greatly devoted to Jnana Sambandhar. Who earned Siva's grace for him. His piety was great but simple spiritual practice. Talking to other people about God and the glory of devotion, etc. he directs everyone's mind towards God and Dharma. Here it is a wonderful Yoga which helps you and others, too, at the same time. Put it into practice and realize its miraculous effect.

Thiruneelanakka Nayanar life has Indian ethos values concept of Excellence at work through self motivation and self development with devotion and without attachment. A spider fell upon the Siva Lingam, when the worship was in progress. The saint's wife, without a moment's hesitation, blew it away, and spat on the spot where it had fallen, on the Siva Lingam this is what they do when a spider falls on the body of a child or other human being. But, the husband was enraged at the wife's sacrilegious action: she had spoilt the worship and polluted the temple by spitting on the Lingam. Without a second thought, he abandoned her and returned home. The lady appealed to Lord Ayavanthi Nathar for his mercy. He appeared in the saint's dream that night and showed him His body all the parts of His body except that on which his wife had spat, had been affected by the spider poison. He realized that Bhakti was superior to ritualistic worship. Thiruneelanakka Nayanar's wife act as a excellent work of shiva bhakthi she lead a good role of the spirituality.

Somasira Nayanar gives an immense potential, energy and talents for perfection as human being have the spirit within his heart. He did Yagas and worshipped the Lord, without expecting any reward. He went to Thiruvarur and lived with Sundaramuurthi Nayanar to whom he had totally surrendered himself. Thus, he got His grace. Here is a simple life of saintliness. that Nayanar performed them selflessly and desirelessly shows that he had already reached a high stage of Jnana or spiritual insight. He was a true Jnani and Karma Yogi.

Pugazh Thunai Nayanar with the Karma Yoga values (selfless work) offered double benefits and private benefit in the form of self purification and public benefit. Pugazh Thunai's daily duty was to bathe the image, uttering the Mantras and do the Pooja, according to the Siva Agamas. Once a famine swept over the land and he had no money to buy food. He loved the deity and his daily duty so much that he did not like to leave the place in spite of the starvation. He stuck to that place and continued the Pooja. His body was emaciated. One day, in spite of his weakness, he fetched water for the Lord's Bath (Abhishekam) and, when he was pouring the water on the Lingam, the water pot slipped from his hand and fell on Him. Nayanar forgot himself in sheer exhaustion and fainted away. The Lord appeared in his dream and said that He would leave one coin in the temple every day till the famine was over so that he could procure the necessary food with that money and appease his hunger. Nayanar woke up and found that the

dream was true! The Lord thus enabled His Bhakta to get over the famine. He continued his daily Pooja in the temple and finally reached the Lord's Abode.

Kootruva Nayanar was extremely devoted to Lord Siva. Daily he would repeat the Panchakshara Mantra, and serve the Bhaktas. The Lord made him more powerful, and bestowed on him all wealth and strength. One day, Nayanar prayed to the Lord: and, in answer, the Lord Himself appeared before him and crowned him by placing His Feet on his head. Nayanar continued to worship the Lord and finally attained Him. Pugazh Thunai Nayanar and Kootruva Nayanar selfless work will make a good role of devotional life in his life.

Therefore, the researcher finds and narrates the Indian ethos and values concepts and its manners from the Muruga Nayanar, Thiruneelakantha Nayanar, Pugazh Thunai Nayanar, Kootruva Nayanar, Gananatha Nayanar, Somasira Nayanar Puranam stories.

21. ENTREPRENEURSHIP CHALLENGES CONCEPTS FROM PERIYAPURANAM:

A successful entrepreneur should have the following qualities. He/she should be a good dreamer, positive thinker, risk taker, good decision making and more negotiation skills. Beyond these qualities an entrepreneur should face many challenges like family challenges, sociological challenges, technological challenges, financial challenges, policy challenges etc, then only he/she turn up to be a successful entrepreneur.

Thirunavukkarasar Nayanar Converted himself from saivism (Hinduism) to jainism and again he returned back to saivism. He enters as a new entrepreneur in saivism, when he returns back the kings following Jainism put forward more challenges to him and tortured him for his conversion. He was tied up in a stone and was dropped in to ocean, allowed him to be stamped by an elephant and was thrown in to down in spite of all these challenges, he stubbornly wanted to stay in saivism and sang more devotional songs of lord shiva. A successful entrepreneur should face all the challenges, similarly, Thirunavukkarasar faced all challenges similar to the entrepreneur and that made him to be placed among 63 nayanmars list so, we relate him to successful entrepreneur. From this study, we realize that an entrepreneur can be successful only if he faces all the challenges that are put forward in his path. Therefore, the entrepreneur faces the challenges in his life.

22. DUAL EARNERS CONCEPTS FROM PERIYAPURANAM:

A dual earner is a concept in modern management. In a research, it was identified that more dual earners are there in middle Asia and India. The researcher has quoted about dual earners in his reviews. In modern management, it has been said that, even with in a family, one earning is not enough and it is essential for both husband and wife to earn to maintain good administration.

Both husband and wife earning in an organization is named as dual earners. In Periyapuram, Nindra Seer Nadumara Nayanar and Mangayarkarasiyar are husband and wife and are included in the 63 nayanmars list. As a husband and wife earn money form an organization, both of these nayanmars earned the blessings of god and are considered as dual earners on spirituality basis. We could learn the concept of dual earners from the life of Mangayarkarasiyar and Nindra Seer Nadumara Nayanar

23. VIRTUAL REALITY TRUST BUILDING IN E-COMMERCE CONCEPTS FROM PERIYAPURANAM:

From this study, Virtual reality emerges as a promising technology for a new breed of e-commerce applications that can address the critical need for integrating both technical and social aspects of online shopping. However, the research agenda on virtual reality applications for e-commerce is technology-focused and should be expanded to incorporate social and behavioral issues. In this direction, this paper contributes by providing an empirical assessment of the potential of virtual reality shopping environments for building customer trust and gaining preference over web commerce sites. A prototype virtual e-commerce environment designed on trust-building principles was presented and evaluated with a qualitative study. The participants were experienced Internet users with a computing background. Such a profile might suggest bias in the results of the assessment, both positive, as it was easier for such users to use the virtual environment, as well as negative, as they were more demanding from average users. The study showed the fact that a virtual reality shopping environment can deliver the functionality of a typical e-store with the expressiveness of a physical, face to face interaction thus allowing for a superior and trust building online shopping experience. The analysis and interpretation of the results provided further insights as to how and why virtual reality environments for ecommerce

can enable the building of customer trust and can be preferred over conventional web stores for online shopping.

Though it is lengthy to describe virtual reality from the life of Maiporul Nayanar, Idangazhi Nayanar, Kalikamba Nayanar, Narasinga Munaiyariyar, Enadi Natha Nayanar, Pugazh Chozha Nayanar and Kazhatrarivar Puranam, the researcher has attempted to explain it in a simplified manner. Virtual reality plays an important role in E commerce. Trust building is the main reason for the development of E commerce. Assuming a non existing one as existing and building trust on a non existing one can be called as virtual reality. Amazon, Flipcart all grow up and exist on the basis of trust building in virtual reality.

Maiporul Nayanar nayanar treated and respected even his enemy when he was dressed up like a shiva's devotee with scared ash in his forehead and ruthratcham on his neck. Though he identified him as his enemy, he respected him well and considered him as real devotee of lord shiva on the basis of virtual reality. The enemy stabbed Maiporul Nayanar nayanar with knife .yet, he didn't punish him, he called his soldier guard and instructed him not to attack or kill him instead he asked the guard to respect him, as he was dressed as lord shiva's devotee. Maiporul Nayanar nayanar believed in spirituality and followed virtual reality. Kalikambar nayanar, narasinga munaiyar and kazhatrarivar nayanar respected all those dressed up like shiva's devotee, even if they were their servants. They considered them same as lord shiva and respected them .Their belief, spirituality and virtual reality made them to gain place in the list of nayanmars. These nayanmars respected even bad people because of virtual reality and hence researcher included them under virtual reality concept. Idangazhi nayanar also respected all those dressed up like shiva's devotee, even if they were their theft. Pugazhchozhar commit suicide because he killed one shiva baktha in the war so he felt very bad and Enathinayanar also very happy to die because with vipoothi. Therefore, Maiporul Nayanar, Idangazhi Nayanar, Kalikamba Nayanar, Narasinga Munaiyariyar, Enadi Natha Nayanar, Pugazh Chozha Nayanar And Kazhatrarivar Puranam stories focus same concept of virtual reality trust building in e-commerce.

MANAGEMENT CONCEPTS IN PERIYAPURANAM	
NAYANMARS	CONCEPTS
1. KULACCHIRAI NAYANAR	QUALITIES OF GOOD ADVISER AND GOOD ADMINISTRATOR
2. NAMI NANDHI ADIGAL NAYANAR 3. THANDI ADIGAL NAYANAR 4. SAKKIYA NAYANAR	BEHAVIOR MODIFICATION CONCEPT
5. MURUGA NAYANAR 6. THIRUNEELANAKKA NAYANAR 7. PUGAZH THUNAI NAYANAR 8. KOOTRUVA NAYANAR 9. GANANATHA NAYANAR 10. SOMASIRA NAYANAR	INDIAN ETHOS AND VALUES IN MODERN MANAGEMENT CONCEPTS
11. PUSALAR NAYANAR 12. VAYILAR NAYANAR	CONCEPTUAL FRAMEWORK CONCEPT
13. THIRU NEELAGANDA NAYANAR	CONSUMER PROTECTION CONCEPT
14. SUNDARAMUURTHI NAYANAR	BREACH OF EMPLOYMENT CONTRACT CONCEPT
15. ILAYANKUDI MARA NAYANAR	CRISIS MANAGEMENT CONCEPT
16. MUURKA NAYANAR 17. MUNAIYADUVAAR NAYANAR 18. NESA NAYANAR	DONATIONS CONCEPT
19. NINDRA SEER NEDUMARAN NAYANAR 20. MANGAYARKARASIYAR	DUAL EARNERS CONCEPT
21. KANNAPPA NAYANAR 22. MURTHI NAYANAR 23. KALIYA NAYANAR 24. KANAMPULLA NAYANAR	EMOTIONAL INTELLIGENCE CONCEPT
25. THIRU NAVUKKARASAR NAYANAR	ENTREPRENEURSHIP CHALLENGES
26. KOCHENGAT CHOZHA NAYANAR PURANAM	GOOD LEADERS LEARN FROM THEIR MISTAKES CONCEPT
27. SADAYA NAYANAR 28. ISAIJNANIYAR	FAMILY INSURANCE CONCEPT
29. THIRU GNANA SAMBANDHAR 30. THIRU MULAR NAYANAR 31. KAARI NAYANAR	KNOWLEDGE MANAGEMENT CONCEPT

32. SIRAPPULI NAYANAR 33. AIYADIGAL KADAVARKON 34. RUDHRA PASUPATHI NAYANAR 35. PERUMIZHALAI KURUMBA NAYANAR	
36. ADHIPATTHA NAYANAR 37. KUNGILIYA KALAYA NAYANAR	ORGANISATIONAL COMMITMENT CONCEPT
38. THIRU KURIPPU THONDA NAYANAR 39. AMARANEEDHI NAYANAR	PROMISE BASED MANAGEMENT
40. KARAICAL AMMAIYAR	PROMOTION CONCEPT
41. ERIPATHA NAYANAR 42. ARIVATTAYA NAYANAR 43. CHANDESWARA NAYANAR 44. SAKTHI NAYANAR 45. KAZHARSINGA NAYANAR 46. SERUTHUNAI NAYANAR 47. EYARKON KALIKAMA NAYANAR 48. KOTPULI NAYANAR	PUNISHMENTS AND PENALTIES CONCEPTS
49. VIRANMEENDA NAYANAR	SERVENT LEADERSHIP CONCEPT
50. APPUTHI NAYANAR 51. SIRUTHONDAR NAYANAR	STRESS MANAGEMENT CONCEPT
52. ANAYA NAYANAR 53. THIRU NEELAGANDA YAZHPANAR	MUSIC RELATED TALENT MANAGEMENT CONCEPT
54. THIRU NALAI POVAR NAYANAR	THE TIME MANAGEMENT CONCEPT
55. MAIPORUL NAYANAR 56. IDANGAZHI NAYANAR 57. KALIKAMBA NAYANAR 58. NARASINGA MUNAIYARAIYAR 59. ENADI NATHA NAYANAR 60. PUGAZH CHOZHA NAYANAR 61. KAZHATTRARIVAR NAYANAR	VIRTUAL REALITY TRUST BUILDING IN E-COMMERCE CONCEPT
62. MANAKANCHARA NAYANAR 63. IYAR PAGAI NAYANAR	REJECTED

The above table is the snapshot of the full study. Chapter IV briefly explains the table with the photos, stories, management related concepts, reviews, explanations and researches experience.

SUGGESTIONS FOR FUTURE STUDY:

Some people have conducted researches in the Periyapuram. They were very happy and pleased with the Periyapuram. They even composed songs praising the Periyapuram. I have read the Periyapuram and admire its magnanimous aspect like science, modern management concept, history, research, and philosophy let us now see what other management concepts have commented on the Periyapuram.

In past studies who have done researches on Periyapuram namely Umapathi Sivachariyar, Sabapathi Navalur, Sivana Munivar, Sri Kacciyappa swamigal, Maha Vitvan Cuntaram Pillai and Dr. G.U.Pope. Unfortunately, when compared to the number of people who were interested in Periyapuram, now days, very few show interested and it is disappointing. Not many people are interested in learning or listening to it. To them, it is a book which teaches religion. Some believe that this book teaches only about religion and they do not see that there is literature in this book. Even the saivites are not propagating the teachings in the book. Even though they have speeches, they mostly specify the religious part of the periyapuram. Cilappatikaram, ramanayam, maha baratam and other great stories are being spread through talks, forums and seminars. But, periyapuram hasn't been spread like this. So in future many people will like to research periyapuram as a great management book. Not only has a periyapuram many of the Tamil literature deals many thought like science, management concept, philosophy and etc.

CONCLUSION:

Periyapuram is the greatest Tamil literature which speaks about the devotional concepts, philosophies, and life styles of people who lived in the 9th century. This study has revealed the concepts and process like Good Adviser and Good Administrator Qualities, Behavior Modification, Indian Ethos And Values In Modern Management, Conceptual Framework Concept, Consumer Protection, Breach Of Employment Contract, Crisis Management, Donations, Dual Earners, Emotional Intelligence, Entrepreneurship Challenges, Good Leaders Learn From Their Mistakes Concept, The Family Insurance Concept, Knowledge Management, Organizational Commitment Concept, Promise Based Management, Promotion Concept, Punishments And Penalties Concepts, The Servant Leadership Concept, Stress

Management, The Music Related Talent Management, Time Management, The Virtual Reality Trust Building In E-Commerce, ethics, goal setting, and decision making which are related to current practices of modern management.

There have been many intellectuals. Even in India, those who had looked down upon the path of Bhakti (devotion) were considered something inferior to Jnana (wisdom). Their short-sightedness becomes apparent when we study the lives of the great Four Teachers (Appar, Sundharar, Manickavachagar and Sambandhar) and realize that these great Jnanis, too, were great Bhaktas who loved to visit the temples and sing the glories of the Lord. Look at the humility of Appar who carried Sambandhar's palanquin: this reminds us of Gurudev's own inimitable humility. It is not born of the weakness of the ignorant: but it is the culmination of true knowledge! So we can understand the respect and knowledge from our spiritual personalities it will defiantly help in the field of management organization. So we learn human qualities from our periyapuranam literature.

How shall we understand the wonderful spirit of renunciation that characterized the lives of many royal Nayanars, if we regard them as weaklings? They had understood the true nature of the world, and wanted only God. Love of the Lord cuts at the very root of our attachment to this world, and snaps all worldly ties, to father, mother, son, wife or relatives. As the stories of the Nayanars illustrate, the devotee is ever ready to renounce all, in favour of devotion to Lord Siva.

Chandeswara Nayanar, in his complete absorption in His worship, could inflict a mortal blow on his own father: but, that was because he saw not his father, but an obstacle to Siva Pooja. When Arivattaya Nayanar found, for instance, that his weak body was getting unfit to carry on His worship, he was ready to cut his own throat. If Muurka Nayanar chose to gamble and even resort to violence to carry out his vow, Kannappa Nayanar would pull out his own eyes to serve the Lord! This great truth has been beautifully brought out again and again in these lives. Love of God completely removes the devotee's attachment to his own body. Who could even approach Siruthondar's breath-taking devotion to the Lord and His devotees? Let us also never forget that in the case of all the Nayanars devotion invariably meant expansion of the heart, and, therefore, service and charity. So, we understand the level of their responsibility and truth worthiness and respect to their work has been revealed in this form of action normal people says

it's very harmful but as a researcher point of view we understand the level of commitment to their spirituality. It is essential that, in our study of these great lives, we take them as a whole: the sixty-three blending into one marvelous scripture on devotion, otherwise, it might lead to perversion. Perversion in spiritual path can be quite disastrous. Stories in which there is seeming use of violence by the Nayanars have to be read with this caution: we have to take them as allegories exhorting us to root out the inner obstacles to our Sadhana, ruthlessly. The story of Eripatha Nayanar, for instance, should be taken as an exhortation for us to kill lust, anger and greed, the powerful impediments on our spiritual path which, in the twinkling of an eye wreck our worship of the Lord.

If we study the lives of the nayanmars as a whole, we will not fail to note that Anaya Nayanar, and Pusalar Nayanar hold before us the ideal Parama Bhakta, supreme exemplars of the highest form of devotion. If we approach these saints with faith and devotion in our hearts, we shall grasp the message they have for us. We shall also understand why they gave such a great place to externals like the sacred ash, Rudraksha, etc. These symbols remind one constantly of God: and, when they are said to remove our sins, they remove our sinful tendencies, too, by constantly reminding us of God, and keeping evil out of our mind.

From this research, it is found out that the Periyapuranam, a book which tells us the stories of those days having all the qualities needed by a piece of literature such as feelings, imagination, a good chase of words, poetry , management concepts like crises management , time management, time management and many more. Based on Sundharar's Thiruthondar Thogai and Nambiyandar Nambi's Thiruththondar Kaandams, Thiruththondar Thiruvandhathi, Sekkizhar has written this book which is made out of charukkam having Sundharar as the main character. Next Sekkizhar has made this an interesting composition by placing all the literary devices which would make the Periyapuranam sound better. These devices are stories, dialogues, poems, flowery language and many more, Researcher also find out the laws involved in a king's life, normal life and a family. The law such as nothing is better than doing well; don't let down people who have high hopes for you. If you do bad you will be punished, receive badly and many more has been discussed in this book. We also found out how Sekkizhar managed to lay out his facts in the form of songs.

CHAPTER VI – BIBLIOGRAPHY

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